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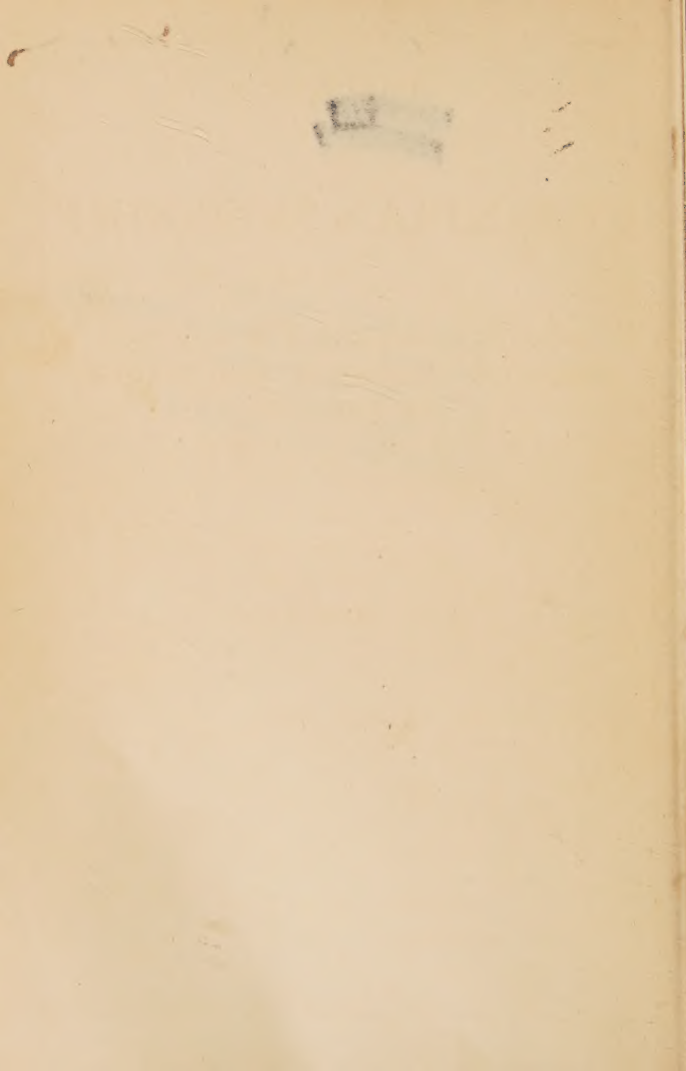
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A BOOK
OF
CHRISTIAN WORSHIP

FOR VOLUNTARY USE AMONG
DISCIPLES OF CHRIST AND OTHER
CHRISTIANS

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The Cincinnati Bible Seminary

PREPARED BY

PETER AINSLIE

AND

H. C. ARMSTRONG

I will pray with the spirit, and I will
pray with the understanding also.—*Paul.*

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FOREWORD

THIS BOOK is for voluntary use by those who desire more orderly methods of worship in non-liturgic Churches. Its chief worth lies in the fact that it does not lay claim to originality, but instead it has incorporated those methods of worship which have been found most helpful through the centuries from the beginning of spiritual worship to the present time. Consequently it acknowledges the debt to Hebrew worship and also recognizes both the Scriptural and historic elements in Christianity. Likewise the great wealth of devotional literature of the Church universal has been drawn upon freely. Many books of both general and private authority have been consulted and have made their contribution, for which credit is duly given in the proper places.

It avoids those things that are peculiarly denominational and seeks to be Scriptural and catholic. It endeavours to speak in the terms of present day experience, and to find in worship the normal way for the soul to realize its kinship with God.

The orders of service presented have been prepared with the highest ideals and principles of church worship in view. Effort has

been made to give due regard to the different moods of devotion, aspiration and adoration, penitence and confession, thanksgiving and petition, consecration and edification. The principles of posture followed are those universal principles which seem to have been practiced ever since mankind began to worship, standing for song and psalm, bowing down for prayer and penitence, and sitting for edification and exhortation. Also care has been exercised to magnify the people's part in church worship and to give them as much to do as possible. The book, therefore, is not intended for the minister alone but for church officers and members as well, and is intended for general use in public worship by all the people.

The forms presented are in the nature of the case only suggestive, and it is expected that changes will be made freely according to local conditions and desires. The aim of the book is to emphasize the importance of common worship and to offer such help as may be acceptable toward making the church services rich and beautiful and spiritually helpful.

DISCIPLES OF CHRIST

THE COMMUNION known as "Disciples of Christ," and whose churches are known as "Christian Churches" and "Churches of Christ," takes these names not in the sense that we are the only disciples of Christ and our churches the only Christian churches; but rather in just the opposite sense, recognizing that all believers in Jesus Christ are disciples of Christ and their churches are Christian churches, we take these names in order to identify ourselves as closely as possible with all Christians—Eastern Othodox, Roman Catholic, Anglican, Protestant, and all others who accept Jesus as Lord and Saviour. The taking of any other name than these great names of the Scriptures would differentiate us from other Christians, and we do not desire to be differentiated from the least in the Christian fold.

The Disciples of Christ arose out of two memorable instances in the practice of Christian unity. The Seceder Presbyterian Church practiced close Communion. In 1809 Thomas Campbell, a minister in that Church, celebrated the Lord's Supper in a neglected area in Western Pennsylvania and invited other Christians to partake of it. This raised such a protest that Campbell was compelled to leave that Church for larger freedom. The Kentucky Presbyterians were very strict at the beginning of the nineteenth century as to who should preach in their pulpits. In 1804 Barton W. Stone, a minister in that

Church, held a great revival meeting in Bourbon county of that state. Such a vast audience gathered that Stone could not make himself heard by all and he sent to Lexington for the Methodist and Baptist ministers to come to his assistance. This brought such a protest from the Presbyterians of Kentucky that Stone was forced to leave that Church for larger freedom. Out of these two instances—inviting other Christians to the Lord's Supper in an equality of fellowship and cooperating with all Christians in evangelization—the Disciples of Christ had their origin. It has too frequently occurred, however, that some Disciples (and this number has been far too large) have stood aloof from other Christians in a sectarian attitude, but this error will be corrected in time by the exercise of patience and tolerance toward those who are impatient and intolerant.

The normal position of the Disciples is fellowship with all Christians and freedom from all external authority in the study of the Scriptures and in the practice of their principles. It was not the original purpose of the Disciples to be a separate people. Neither Thomas Campbell nor his son Alexander intended nor desired to establish a new Communion. They very soon perceived, however, that the movement was going in that direction. Seeking to prevent such a result they applied for membership in the regular Presbyterian Church. Being refused, they sought fellowship with the Baptists. That proved, however, to be only temporary, so that by 1832 the Disciples were forced into permanent separation. The practice of unity would have worked greatly to the benefit of these Communions in particular, and

to the benefit of American Christianity in general. It was an age of sectarian intolerance and bitter controversy, and the American Churches were far from ready for any such practice. The necessity for Christian unity is more imperative now than ever. We and all other Christians, therefore, must continue to cultivate friendly approaches toward each other, and to strive together to find the way to an equality of fellowship among Christians and to the perfect unity of the Church of God.

The Disciples' message, seeking a simple and catholic basis of Christian fellowship as a contribution toward better understanding among Christians, may be summed up in the following six items:

1. A catholic name for individuals, such as "Disciples," "Christians," etc., and for the whole body, "Church of Christ," "Church of God," "Christian Church," etc.

2. A catholic confession, such as is expressed in the words of the Apostle Peter, "Thou art the Christ, the Son of the living God."

3. A catholic book—the Holy Scriptures as sufficient for the rule of Christian life.

4. A catholic observance of the ordinances of Baptism and the Lord's Supper as practiced in the Apostolic times and with the use of Christ's words as recorded in the Scriptures.

5. A catholic polity of church government, recognizing the universal suffrage and priesthood of all believers.

6. A catholic brotherhood, holding equality of fellowship at the Lord's Supper with all who have accepted Jesus as Lord and Saviour.

The Church came from God, and is, therefore, a divine fellowship. "For one is your teacher, and all ye are brethren" (*Matthew* 23:8). We earnestly desire, therefore, to be "fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner-stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord." (*Ephesians* 2:19-21).

The Disciples are primarily committed to Christian unity in order to the redemption of the whole world to Jesus Christ. The unity of Christendom is as fundamental as the death of Jesus on the Cross and His resurrection from the tomb. In His prayer He said: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as Thou, Father, art in me, and I in Thee, that they also may be in us: that the world may believe that Thou didst send me" (*John* 17:20, 21). When the unity of Christendom ceases to be the message and attitude of the Disciples, we have no moral right of existence.

CALENDAR

A TABLE TO FIND EASTER DAY
FROM 1923 TO 2012, A. D.

BOTH INCLUSIVE, BEING THE TIME OF TWELVE
CYCLES OF THE MOON

Year	Easter Day	Year	Easter Day	Year	Easter Day
1923	April 1	1953	April 5	1983	April 3
1924*	" 20	1954	" 18	1984*	" 22
1925	" 12	1955	" 10	1985	" 7
1926	" 4	1956*	" 1	1986	March 30
1927	" 17	1957	" 21	1987	April 19
1928*	" 8	1958	" 6	1988*	" 3
1929	March 31	1959	March 29	1989	March 26
1930	April 20	1960*	April 17	1990	April 15
1931	" 5	1961	" 2	1991	March 31
1932*	March 27	1962	" 22	1992*	April 19
1933	April 16	1963	" 14	1993	" 11
1934	" 1	1964*	March 29	1994	" 3
1935	" 21	1965	April 18	1995	" 16
1936*	" 12	1966	" 10	1996*	" 7
1937	March 28	1967	March 26	1997	March 30
1938	April 17	1968*	April 14	1998	April 12
1939	" 9	1969	" 6	1999	" 4
1940*	March 24	1970	March 29	2000*	" 23
1941	April 13	1971	April 11	2001	" 15
1942	" 5	1972*	" 2	2002	March 31
1943	" 25	1973	" 22	2003	April 20
1944*	" 9	1974	" 14	2004*	" 11
1945	" 1	1975	March 30	2005	March 27
1946	" 21	1976*	April 18	2006	April 16
1947	" 6	1977	" 10	2007	" 8
1948*	March 28	1978	March 26	2008*	March 23
1949	April 17	1979	April 15	2009	April 12
1950	" 9	1980*	" 6	2010	" 4
1951	March 25	1981	" 19	2011	" 24
1952*	April 13	1982	" 11	2012*	" 8

* The years marked with an asterisk are Bissextile or Leap-years.

THE USE OF THIS BOOK

THIS BOOK is for the people—not only for ministers, but for church officials, officers of the various organizations in the church, and every member of the congregation. It should be in the pews of the church along with the hymnal. It should, likewise, be in the homes of the people.

On persons coming into church office, they should familiarize themselves with the entire book, reading everything from the Foreword to the last piece of music, and some parts of it should be carefully studied, especially the Scripture quotations and prayers.

At no time should one, in the study of this book, lose sight of its purpose, but every effort should be made to develop a genuinely devotional attitude of mind and heart to the will of God and a brotherly approach to all other Christians. If this be accomplished in the lives of a few, this book will have served its purpose; if in the lives of many, those who have taken pains to prepare it will feel doubly grateful.

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ORDERS FOR REGULAR SERVICES

· CHRISTIAN WORSHIP

Worship is the satisfaction of a deep-seated impulse of our nature. To believe in a God is to feel need, gratitude, yearning, aspiration. To all these worship gives such an expression as will be sought for elsewhere in vain. . . . By no other human act can we do such full justice to Augustine's golden words: "O Lord, Thou madest us for Thyself, and our heart is restless until it repose in Thee." And in no other part of our religious life do we more evidently engage

In such rich offices as suit

The full-grown energies of heaven.

-T. HARWOOD PATTISON. *Public Worship.*

PREPARATION FOR WORSHIP

¶ *Before private prayer or before public worship it will be found helpful to read any one or more of the following selections:*

BLESS the Lord, O my soul:
And all that is within me, bless His holy name.
(*Psalm 103:1.*)

KNOW ye that the Lord He is God:
It is He that hath made us, and not we ourselves;

We are His people, and the sheep of His pasture.
Enter into His gates with thanksgiving,
And into His courts with praise:
Be thankful unto Him, and bless His name.
For the Lord is good; His mercy is everlasting;
And His truth endureth to all generations.
(*Psalm 100:3-5.*)

HE hath not dealt with us after our sins;
Nor rewarded us according to our iniquities.
Like as a father pitieth his children,
So the Lord pitieth them that fear Him. (*Psalm 103:10, 13.*)

THE angel of the Lord encampeth round about
them that fear Him,
And delivereth them. (*Psalm 34:7.*)

ARE not all angels merely spirits in the divine
service, commissioned for the benefit of those
who are to inherit salvation? (*Hebrews 1:14—Moffatt.*)

IF you remain in me and my words remain in you,
then ask whatever you like and you shall have it.
As you bear rich fruit and prove yourselves my dis-

ciples, my Father is glorified. As the Father has loved me, so I have loved you; remain within my love. (*John 15:7-9—Moffatt.*)

LET my prayer be set forth before Thee as incense;
And the lifting up of my hands as the evening sacrifice.

Set a watch, O Lord, before my mouth;
Keep the door of my lips. (*Psalms 141:2, 3.*)

O SEND out Thy light and Thy truth: let them lead me;

Let them bring me unto Thy holy hill,
And to Thy tabernacles.

Then will I go unto the altar of God,
Unto God my exceeding joy. (*Psalms 43:3, 4.*)

SHOW me Thy ways, O Lord;

Teach me Thy paths.

Lead me in Thy truth, and teach me:

For Thou art the God of my salvation;

On Thee do I wait all the day. (*Psalms 25:4, 5.*)

SEARCH me, O God, and know my heart:

Try me, and know my thoughts:

And see if there be any wicked way in me,

And lead me in the way everlasting. (*Psalms 139:23, 24.*)

I ACKNOWLEDGED my sin unto Thee,

And mine iniquity have I not hid.

I said, I will confess my transgressions unto the Lord;

And Thou forgavest the iniquity of my sin. (*Psalms 32:5.*)

A GAINST Thee, Thee only, have I sinned,

And done this evil in Thy sight:

That Thou mightest be justified when Thou speakest,

And be clear when Thou judgest. (*Psalms 51:4.*)

CREATE in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from Thy presence;
And take not Thy holy spirit from me.
Restore unto me the joy of Thy salvation;
And uphold me with Thy free spirit. (*Psalm*
51:10-12.)

THE sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, Thou
wilt not despise. (*Psalm* 51:17.)

THE Lord is nigh unto them that are of a broken
heart;
And saveth such as be of a contrite spirit.
Many are the afflictions of the righteous:
But the Lord delivereth him out of them all.
(*Psalm* 34:18, 19.)

AS the hart panteth after the water brooks,
So panteth my soul after Thee, O God.
My soul thirsteth for God, for the living God:
When shall I come and appear before God?
(*Psalm* 42:1, 2.)

KEEP me as the apple of the eye,
Hide me under the shadow of Thy wings. (*Psalm*
17:8.)

HE that dwelleth in the secret place of the most
High
Shall abide under the shadow of the Almighty.
(*Psalm* 91:1.)

I DELIGHT to do Thy will, O my God:
Yea, Thy law is within my heart. (*Psalm* 40:8.)

THY word have I hid in mine heart,
That I might not sin against Thee. (*Psalm*
119:11.)

LET the words of my mouth, and the meditation of
my heart,
Be acceptable in Thy sight,
O Lord, my strength, and my redeemer. (*Psalm*
19:14.)

THOU wilt show me the path of life:
In Thy presence is fulness of joy;
At Thy right hand there are pleasures for ever-
more. (*Psalm* 16:11.)

SURELY goodness and mercy shall follow me all
the days of my life:
And I will dwell in the house of the Lord for ever.
(*Psalm* 23:6.)

DELIGHT thyself also in the Lord;
And He shall give thee the desires of thine
heart.
Commit thy way unto the Lord;
Trust also in Him; and He shall bring it to pass.
(*Psalm* 37:4, 5.)

DEPART from evil, and do good;
Seek peace, and pursue it.
The eyes of the Lord are upon the righteous,
And His ears are open unto their cry. (*Psalm*
34:14, 15.)

BY this everyone will recognize that you are my
disciples, if you have love one for another. (*John*
13:35—*Moffatt*.)

OUR blessed Lord hath recommended His love to
us, as the pattern and example of our love to
one another. As, therefore, He is continually
making intercession for us all, so ought we to inter-
cede and pray for one another.

.

There is nothing that makes us love a man so much as praying for him; and when you can once do this sincerely for any man, you have fitted your soul for the performance of everything that is kind and civil towards him. (WILLIAM LAW. *A Serious Call*.)

BY words and works we can but teach or influence a few; by our prayers we may benefit the whole world, and every individual of it, high and low, friend, stranger and enemy. Is it not fearful then to look back on our past lives even in this one respect?

How can we answer to ourselves for the souls who have, in our time, lived and died in sin . . . or those again who have died with but doubtful signs of faith, the death-bed penitent, the worldly, the double-minded, the ambitious, the unruly, the trifling, the self-willed, seeing that, for what we know, we were ordained to influence or reverse their present destiny, and have not done it? (J. H. NEWMAN. *Parochial Sermons*.)

ALL prayer and devotion, fastings and repentance, meditation and retirement, all sacraments and ordinances, are but so many means to render the soul thus divine, and conformable to the will of God, and to fill it with thankfulness and praise for everything that comes from God.

If any one would tell you the shortest, surest way to all happiness, and all perfection, he must tell you to make a rule to yourself to thank and praise God for everything that happens to you. For it is certain that whatever seeming calamity happens to you, if you thank and praise God for it, you turn it into a blessing.

I exhort you to this method in your devotion, that every day may be made a day of thanksgiving, and that the spirit of murmur and discontent may be unable to enter into the heart which is so often employed in singing the praises of God. (WILLIAM LAW. *A Serious Call*.)

A GENERAL
ORDER OF WORSHIP

- ¶ *This Order may be used either Sunday morning or Sunday evening. The Minister and the Officers of the Church should always meet for a short period of Prayer before the Service and should come in together.*
- ¶ *The Service may be begun by the Minister reading one or more appropriate passages of Scripture (see page 79) as*

A CALL TO WORSHIP.

- ¶ *Or, the Service may be begun by having the People stand up and sing*

A HYMN OF PRAISE.

¶ *Then may follow*

THE RESPONSIVE READING OF A PSALM.

- ¶ *If the Gloria Patri is used in the Service it should come at this point, always following the Psalm.*
- ¶ *Then, the People devoutly listening, let the Minister reverently and distinctly read, always from the pulpit Bible,*

THE SCRIPTURE LESSON.

- ¶ *Before the reading let the Minister say, Let us hear the Holy Scripture as it is written in the ——— chapter of the book of ———; and after the reading, The Lord bless to us the reading of His Holy Word.*

¶ *Then let the Minister say,*

Let us pray.

- ¶ *And, the People reverently bowing down, let him offer*

A GENERAL PRAYER.

¶ *Then may be sung*

A HYMN, AN ANTHEM, OR A SOLO.

¶ *Then let the Minister, as briefly as may be, make*

THE ANNOUNCEMENTS.

¶ *Then let the Minister call for*

THE OFFERING.

¶ *The bringing of the Offering is to be performed as an act of worship, in gratitude and reverence. In calling for the Offering the Minister may say, Let us bring our Offerings to the Lord for His service. The Church Officers having gathered the Offerings should bring them to the pulpit and should stand there while the Minister, the People reverently bowing down, offers A Prayer of Dedication.*

¶ *Then let the People stand up and sing*

A HYMN.

¶ *Then let the Minister, taking his text from the Word of God, and remembering that it is his office to preach the truth of Christ in love for the comfort and instruction of the People, preach*

THE SERMON.

¶ *Then let the People stand up and sing*

A HYMN OF INVITATION AND CONSECRATION.

¶ *During the singing of the Hymn Persons desiring to make the confession of Christ or to take membership in the congregation may come forward. For an Order of Service for receiving Persons so coming see page 41.*

¶ *Then let the Minister announce*

THE COMMUNION OF THE LORD'S SUPPER.

¶ *The Lord's Supper may be observed at this time when this Order is used for the Sunday Morning Service; or, the Lord's Supper may precede the Sermon if any church so prefer. The better order, however, and that which seems clearly to be the earliest practice (See Acts 20:7-11 where the breaking of bread followed Paul's regular discourse.) is for the Lord's Supper to follow the regular*

Sermon. The invitation to the Lord's Supper should include all Christians, members of all Churches. For an Order for the Communion of the Lord's Supper see page 28 or 36.

¶ *Then let the Minister pronounce*

THE BENEDICTION.

¶ *For proper Scripture Selections for the Benediction see page 83. It should be remembered that the Benediction is never a General Prayer, but is always a Scriptural Blessing, or Ascription.*

¶ *If a Hymn is sung preceding the Benediction, the People should be seated reverently for a few moments of Meditation and Prayer before leaving. If the Hymn is omitted the Minister may pronounce the Benediction and the People may remain in the posture of Prayer for a few moments.*

AN ORDER OF WORSHIP FOR SUNDAY MORNING

- ¶ *The Sunday Morning Service should be a service of worship, edification, and communion, and should come to its climax in the Communion of the Lord's Supper. All of the Service should be quiet, orderly, and reverential.*
- ¶ *It is a helpful practice for the Minister and the Officers who are to have part in the Service to meet for a brief season of Prayer just before the Service, and to proceed together to their stations in the church. The Choir* may be included in this circle of Prayer. In proceeding into the church the most appropriate order is for the Choir to go first, followed by the Officers, the Minister following at the end of the procession. The Choir and Officers should remain standing until the Minister reaches his station in the pulpit.*
- ¶ *During the organ prelude the People should be silent in Meditation and Prayer. There should be no confusion nor unnecessary conversation among the People, the Choir, or the Ministers during any part of the Service.*

¶ *Let the Service begin with*

AN ORGAN PRELUDE.

¶ *Then the People may stand up and sing*

A HYMN OF PRAISE.

- ¶ *This may be a Processional Hymn sung by the Choir as they proceed to their stations, the People standing up and singing with the Choir.*
- ¶ *This may be followed, while the People are standing, by*

THE RESPONSIVE READING OF A PSALM.

- ¶ *At the close of which the People, still standing, may sing*

THE GLORIA PATRI.

* The work of a choir does not end with its singing; the choir is set above the congregation to assist worship by the character of its members and by their signs of devotion. A responsibility lies upon a member of a choir as upon a minister—*Canon Barnett.*

GLORY be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then let the People be seated and let the Minister read*

THE SCRIPTURE LESSON.

¶ *Then the Minister may say,*

Let us pray.

¶ *And, the People reverently bowing down, let him offer*

A PRAYER.

¶ *Then may be sung*

AN ANTHEM OR A HYMN.

¶ *Then let the Minister make*

THE ANNOUNCEMENTS.

¶ *Then let the Minister announce*

THE OFFERING.

¶ *The Minister in announcing the Offering may repeat a suitable passage of Scripture (see page 81), after which the Officers may stand before the pulpit while the Minister offers a brief Prayer, the People bowing down. While the Offering is being made the Choir may sing. When the Officers have received the Offering let them return, standing before the pulpit while the People stand up and sing,*

ALL things come of Thee, O Lord, and of Thine own have we given Thee. Amen.* (I Chronicles 29:14.)

¶ *Then let the Minister preach*

THE SERMON.

¶ *Then let the People stand up and sing*

A HYMN OF INVITATION AND CONSECRATION.

* For the music for this Sentence see page 194.

¶ *Let the Minister receive the confession of any Persons who may respond to the Invitation, and receive into the membership of the Church any qualified Persons who may present themselves for that purpose. For an Order for receiving Persons so coming see page 41.*

¶ *Then let the Minister announce*

THE COMMUNION OF THE LORD'S SUPPER.

¶ *For an Order for the Communion of the Lord's Supper see page 28 or 36.*

¶ *Then let the People stand up and sing*

THE DOXOLOGY.

Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host:
Praise Father, Son, and Holy Ghost. Amen.

¶ *Then, the People still standing, let the Minister pronounce*

THE BENEDICTION.

THE grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen. (II Corinthians 13:14.)

¶ *For other proper Sentences for the Benediction see page 83.*

¶ *The People should be seated reverently, for a few moments of Meditation and Prayer before leaving. Then let the Service close with*

AN ORGAN POSTLUDE.

AN ORDER OF WORSHIP FOR SUNDAY EVENING

- ¶ *The Sunday Evening Service should generally be informal in character, and should be earnest in spirit and evangelistic in purpose.*
- ¶ *Members of the Church should faithfully attend the Morning Service (Hebrews 10:25); at the Evening Service also their presence is important. It is proper, however, and profitable as well as a mark of Christian fellowship, for Church members to attend other Churches on Sunday evening from time to time.*

¶ *Let the Service begin with*

AN ORGAN PRELUDE.

- ¶ *The People should remain silent in Meditation and Prayer during the organ prelude.*
- ¶ *Then the Minister or the Chorister may lead the People in the singing of two or more*

HYMNS.

¶ *Then the Minister may say,*

Let us pray.

- ¶ *And, the People reverently bowing down, let him offer*

A PRAYER.

- ¶ *Then let the Minister read, explaining if he will with appropriate comments as he reads,*

THE SCRIPTURE LESSON.

¶ *Then let the Choir sing*

AN ANTHEM.

¶ *Then let the Minister make*

THE ANNOUNCEMENTS.

¶ *Then let the Minister announce*

THE OFFERING.

¶ *Here the Minister may repeat a suitable passage of Scripture (see page 81) and may give a word of instruction concerning the principles of Christian stewardship and giving, after which the Officers may stand before the pulpit while the Minister offers a brief Prayer, the People bowing down. Then let the Officers receive the People's Offerings, during which the Choir may sing an anthem, or the organ may be played, and let them return, standing before the pulpit while all the People stand up and sing,*

ALL things come of Thee, O Lord, and of Thine own have we given Thee. Amen.* (I *Chronicles* 29:14.)

¶ *Then let the Minister preach*

THE SERMON.

¶ *After the Sermon let all the People stand up and sing*

A HYMN OF INVITATION AND CONSECRATION.

¶ *Then let the Minister receive the confession of any Persons who may respond to the Invitation, and receive into the membership of the Church any qualified Persons who may present themselves for that purpose. For an Order for receiving Persons into the Church see page 41.*

¶ *Then let the People stand reverently or bow down while the Minister leads them in*

THE BENEDICTION.

THE grace of our Lord Jesus Christ be with you all. Amen. (II *Thessalonians* 3:18.)

¶ *For other proper Sentences for the Benediction see page 83.*

¶ *Let all the People be seated for a few moments of Meditation and Prayer before leaving. Then let the Service close with*

AN ORGAN POSTLUDE.

* For the music for this Sentence see page 194.

AN ORDER FOR
THE COMMUNION
OF THE LORD'S SUPPER

- ¶ *The Lord's Supper should be made the crowning part of the Sunday Morning Service and should follow the Sermon and Invitation. However, it may precede the Sermon if any congregation so prefer. In addition to the Communion every Sunday morning there may be a special evening Communion, preferably in some other room of the church than the auditorium, for the benefit of such Persons as cannot conveniently attend the Sunday Morning Service.*
- ¶ *The Communion Table should occupy the most exalted place in the church. The position in which it is given the greatest prominence and in which it is in the best view of all the People is on the pulpit platform at the back of the platform, this being the front of the church and being the point to which the attention of the People is most naturally directed. The pulpit chairs may be placed at either side of the Table. The Table may be covered with a white linen cloth or not.*
- ¶ *In order to preserve the ancient symbolism of the Communion cup the flagon may be retained and placed on the Table between the trays containing the individual cups.*
- ¶ *The invitation to the Lord's Supper should include all Christians present of whatever Church or Communion; Christ having suffered for all, the Communion of His Body and Blood is for all who belong to Him.*
- ¶ *The Lord's Supper may be observed every Sunday and at such other times as the occasion may require, such as at the opening of a convention, the first evening of an evangelistic meeting, family reunions, and Thursday evening preceding Easter, remembering it is said, "As often as ye eat this Bread, and drink this Cup, ye do show the Lord's death till He come." (I Corinthians 11:26.)*
- ¶ *In the announcement of the Lord's Supper the Minister may say,*

DEARLY beloved brethren, let us come to the Communion of the Lord's Supper. Let us remember the Lord Jesus Christ, that He loved us and gave Himself for us. Let us remember the whole Church which He has purchased with His blood; and in His Name invite all Christians here, members of all Churches, to join in this Communion of the Body and Blood of Christ. (I *Corinthians* 10:16.)

¶ *Then let the Minister read a suitable*

COMMUNION SCRIPTURE LESSON.

¶ *The following may be used:*

I CORINTHIANS 11:23-29

FOR I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body.

¶ *Or this:*

MATTHEW 26:26-29

AND as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And He took the cup, and gave thanks, and gave it to

them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

¶ *Or this:*

LUKE 22:14-20

AND when the hour was come, He sat down, and the twelve apostles with Him. And He said unto them, With desire I have desired to eat this pass-over with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

¶ *Then let the Minister say,*

Let us pray.

¶ *And the People bowing down reverently, let him lead them in*

A PRAYER OF PENITENCE AND CONFESSION.

¶ *At the close of which let the People join in*

THE LORD'S PRAYER.

OUR Father who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us

not into temptation, But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen.

¶ *Then let the People chant together the Twenty-third Psalm (see page 195) or other appropriate Scriptural canticle, such as Jesus and His disciples sang at the Supper in the Upper Room. During this Chant let the Officers approach the Table and take their stations, forming two lines at right angle to the congregation, if possible, rather than with their backs to the People.*

THE TWENTY-THIRD PSALM.

THE Lord is my shepherd: I shall not want.

He maketh me to lie down in green pastures: He leadeth me beside the still waters.

He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

¶ *Then let the Minister or other proper Officer take up one of the plates containing the Bread and offer a Prayer of Thanksgiving or ask one of the Officers on his right to do so, either in his own words or using the following Prayer, the People bowing down:*

OUR Father, we thank Thee for Thy great love manifested to us because Thou hast sent Thy Son Jesus Christ into the world that we might live through Him. Grant us grace, we beseech Thee, that as He gave His body to be broken for us we may present our bodies a living sacrifice, which is our reasonable service. Cleanse our hearts, we pray, and enable us to eat of this Bread in gratitude and love, discerning the Lord's body, in the Name of Christ. Amen.

- ¶ *Then let the plates containing the Bread be given to the Officers and let the Officers give the Bread to the People, passing the plates through the congregation, and let each Person partaking hold the piece of Bread in hand, praying, until the Officers have returned to the Table; then, after receiving the plates and placing them on the Table, and having given the Bread to the Officers, let the Minister take a piece of the Bread and say,*

JESUS said: Take, eat; this is my body. (*Matthew 26:26.*)

¶ *Or this:*

JESUS said: Take, eat; this is my body, which is broken for you: this do in remembrance of me. (*I Corinthians 11:24.*)

- ¶ *Then let all the People eat the Bread. As a mark of reverence all Persons should remove their gloves before receiving the Bread and the Cup.*
- ¶ *During the Communion let the People bow down in silent Prayer and Meditation. There need be no playing of the organ or other music. Silence is more appropriate and more helpful.*
- ¶ *Then let the Minister or other proper Officer take up one of the trays containing the cups of Wine and offer a Prayer of Thanksgiving or ask one of the Officers on his left to do so, either in his own words or using the following Prayer, the People bowing down:*

WE thank Thee, O God, for the love of Christ who loved us and gave Himself for us on the Cross. Help us, we pray, that seeing Him lifted up we may be drawn to Him in faith and obedience. Help us to take up our cross and follow Him, realizing that we are not our own, but that we are bought with a price, even the price of the Cross. Grant us Thy grace, we beseech Thee, that we may drink of this cup worthily, and may the blood of Christ cleanse us from all sin, in the Name of Christ. Amen.

- ¶ *Then let the trays containing the cups of Wine be given to the Officers and let the Officers give the Wine to the People, passing the trays through the congregation, and let each Person partaking hold the cup in hand, praying, until the Officers have returned to the Table; then, after*

receiving the trays and placing them on the Table, and having given the Wine to the Officers, let the Minister or officiating Officer take a cup and say,

AND He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. (*Matthew 26:27, 28.*)

¶ *Or this:*

JESUS said: This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. (*I Corinthians 11:25.*)

¶ *Then let all the People drink the Wine.*

¶ *Then the Minister and People may responsively read the following:*

Minister: Hear what the Lord Jesus Christ saith: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbour as thyself.

People: A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

Minister: Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

People: Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are.*

* Matthew 22:37-39; John 13:34; 1 John 4:10; 1 John 3:1. American Revised.

¶ *Then the Minister may say,*

Let us pray.

¶ *All the People, reverently bowing down, may say with the Minister the following Prayer:*

BLESSED be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ: even as He chose us in Him before the foundation of the world, that we should be holy and without blemish before Him in love: in whom we have our redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace, which He made to abound toward us in all wisdom and prudence, making known unto us the mystery of His will. Amen. (*Ephesians 1: 3, 4, 7-9. American Revised Version.*)

¶ *Then let the Minister request the People to give as liberally as possible for the help of the poor, placing their Offerings in the boxes provided for the purpose at the doors of the church.*

¶ *Then let the Minister say*

THE BLESSING.

THE Lord bless thee, and keep thee:

The Lord make His face shine upon thee, and be gracious unto thee:

The Lord lift up His countenance upon thee, and give thee peace. Amen. (*Numbers 6:24-26.*)

¶ *The Communion Service properly closes with the Blessing, and the Doxology and Benediction form the close of the Morning Service.*

¶ *Then let the People stand up and sing*

THE DOXOLOGY.

Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host:
Praise Father, Son, and Holy Ghost. Amen.

¶ *Then let the Minister pronounce*

THE BENEDICTION.

THE grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. *Amen. (II Corinthians 13:14.)*

¶ *Then let the People be seated quietly for a few moments of Prayer and Meditation before leaving. Then let the Service close with*

AN ORGAN POSTLUDE.

A BRIEF ORDER FOR
THE COMMUNION
OF THE LORD'S SUPPER

¶ *In the announcement of the Lord's Supper the Minister may say,*

DEARLY beloved brethren, let us come to the Communion of the Lord's Supper. Let us remember the Lord Jesus Christ, that He loved us and gave Himself for us. Let us remember the whole Church which He has purchased with His blood; and in His Name invite all Christians here, members of all Churches, to join in this Communion of the Body and Blood of Christ. (I Corinthians 10:16.)

¶ *Then let the Minister read a suitable*

COMMUNION SCRIPTURE LESSON.

¶ *The following may be used:*

I CORINTHIANS 11:23-29

¶ *Or this:*

MATTHEW 26:26-29

¶ *Or this:*

LUKE 22:14-20

¶ *Then let the People stand up and sing*

A HYMN.

¶ *The entire Hymn should always be sung, unless it be very long, so that the message of the Hymn may not be broken.*

¶ *During the singing of the Hymn let the Officers approach and take their stations at the Table.*

BRIEF ORDER FOR THE LORD'S SUPPER 37

¶ *Then let the People be seated.*

¶ *Then let the Minister, standing with the Table at his left as he faces the congregation, take up one of the plates containing the Bread, and let him offer a Prayer of Thanksgiving for the Bread, or call on one of the Officers at his right to do so, the People bowing down.*

¶ *Then let the Minister and the Officer officiating with him give the plates containing the Bread to the attending Officers, and let the Minister say,*

JESUS said: Take, eat; this is my body, which is broken for you: this do in remembrance of me. (I Corinthians 11:24.)

¶ *Then let the attending Officers give the Bread to the People, passing the plates through the congregation, the People eating as they receive it. Then let the attending Officers return to their stations at the Table, and let the Minister and the Officer officiating with him receive the plates and place them on the Table, and let the Bread be given to the attending Officers. As a mark of reverence all Persons should remove their gloves before receiving the Bread and Cup.*

¶ *Then let the Officer officiating with the Minister take up one of the trays containing the cups, and let him offer a Prayer of Thanksgiving for the Cup, or call on one of the Officers at his left to do so, the People bowing down.*

¶ *Then let the trays be given to the attending Officers, and let the Minister or the Officer officiating with him say,*

JESUS said: This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. (I Corinthians 11:25.)

¶ *Then let the attending Officers give the Wine to the People, passing the trays through the congregation, the People drinking as they receive it. Then let the attending Officers return to their stations at the Table, and let the trays be received and placed on the Table, and let the Wine be given to the attending Officers.*

¶ *During the Communion and for a few moments following let the People bow down in silent Prayer and Meditation. There need be no music during the Communion; silence is more appropriate and more helpful.*

38 BRIEF ORDER FOR THE LORD'S SUPPER

¶ *Then let the People stand up and sing*

THE DOXOLOGY.

Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host:
Praise Father, Son, and Holy Ghost. Amen.

¶ *Then let the Minister pronounce*

THE BENEDICTION.

THE grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen. (II Corinthians 13:14.)

¶ *For other Benedictions see page 83.*

¶ *Then let the People be seated quietly for a few moments of silent Prayer and Meditation before leaving. Then let the Service close with*

AN ORGAN POSTLUDE.

MEDITATIONS FOR
THE COMMUNION OF THE LORD'S
SUPPER

¶ *Persons partaking of the Lord's Supper will find the following meditations helpful during the Communion:*

NOT every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (*Matthew 7:21.*)

IF any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. (*Luke 9:23, 24.*)

HENCEFORTH I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. (*John 15:15.*)

BELOVED, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. (*I John 4:7, 8.*)

GOD is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. (*I John 1:5-7.*)

40 MEDITATIONS FOR THE LORD'S SUPPER

WE come to the Lord's Supper because we are weak and forgetful, because we are in constant need of mercy and help, and because we desire the presence of Christ and the reign of His Spirit in us. The Bread and the Wine are perpetual witnesses of the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit.

ALmighty Father, who hast redeemed us through Jesus Christ our Lord to be a royal and priestly race, show us our sins and give us grace to leave them. Grant that we may so hear Thy voice that we may find grace to have both the will and the power to forgive all who have wronged us, to be truly penitent for our transgressions, and to present to Thee such spiritual sacrifices as will graft in our souls the image of Jesus Christ our Lord, whose we are and whom we serve. *Amen.*

O MERCIFUL God, full of compassion, long-suffering and of great pity, make me earnestly repent, and heartily to be sorry for all my misdoings; make the remembrance of them so burdensome and painful that I may flee to Thee with a troubled spirit and a contrite heart; and, O merciful Lord, visit, comfort, and relieve me; excite in me true repentance; give me in this world knowledge of Thy truth and confidence in Thy mercy, and, in the world to come, life everlasting. Strengthen me against sin, and enable me so to perform every duty, that whilst I live I may serve Thee in that state to which Thou hast called me; and, at last, by a holy and happy death, be delivered from the struggles and sorrows of this life, and obtain eternal happiness, for the sake of our Lord and Saviour, Thy Son Jesus Christ. *Amen.*

—SAMUEL JOHNSON (1709-1784).

AN ORDER FOR
THE RECEPTION OF PERSONS
COMING FORWARD IN RESPONSE TO
THE INVITATION

¶ *At the close of the Sermon an Invitation Hymn should be sung during which Persons may come forward to make confession of Christ, or to renew the Christian's covenant, or to be received into the membership of the Church.*

¶ *If the Person coming forward comes to make the confession of Christ, let the Minister state this to the congregation, and, taking the Person by the right hand, let him say,*

DO you believe that Jesus is the Christ the Son of the living God (*Matthew 16:16*), and do you accept Him as your Lord and Saviour?

¶ *Or this:*

DO you believe that Jesus is the Christ of God (*Luke 9:20*), and do you promise to serve Him as your Lord and Saviour?

¶ *The Person answering affirmatively, the Minister may speak a word of commendation, using such Sentences of Scripture as the following:*

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. (*Romans 10:9, 10.*)

¶ *Or this:*

WHOSOEVER therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me

before men, him will I also deny before my Father which is in heaven. (*Matthew 10:32, 33.*)

¶ *At the close of the Service the Persons thus making the confession of Christ should be given instructions regarding their Baptism, especially as to its spiritual meaning and as to the spiritual preparation for entering into it, and should be advised to read certain portions of the Scriptures, and to spend a time in Prayer before coming for Baptism.*

¶ *Public confession should be asked only of those Persons who have never been members of any Church, unless the Persons specially desire to reaffirm their faith in Christ, for Persons who have been members of a Church have already made the confession in some form or other.*

¶ *If the Person coming forward comes for the renewal of the Christian's covenant, let the Minister state this to the congregation, and, taking the Person by the right hand, let him say,*

DO you reaffirm your confession of Jesus as the Christ, and do you renew your covenant of service to Him as your Lord and Saviour?

¶ *The Person answering affirmatively, the Minister may speak a word of commendation, using such Sentences of Scripture as the following:*

COME unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. (*Matthew 11:28, 29.*)

¶ *If the Person so coming for the renewal of his covenant desires to be received into the membership of the congregation, let the Minister state this to the congregation and in the name of the congregation (naming the congregation) let him give the Person the hand of welcome, and let the People stand up, thereby joining in the welcome.*

¶ *If the Person coming forward be one who has recently made the confession and who has recently been baptized, or if he be one who comes presenting a church letter, either from a Church of his Communion or from a Church of some other Communion, or who comes to be received into membership on proper statement, let the Minister*

state the case to the congregation, which has the right to interpret Christ's teaching according to the case in point, and in the name of the congregation (naming the congregation) let him give the Person the hand of welcome, and let the People stand up, thereby joining in the welcome.

- ¶ *Persons received into the membership of the local congregation may be given a copy of the New Testament, in which the Minister may write the date of their taking membership and some such Sentence of Scripture as Philippians 4:19, writing out the Sentence.*
- ¶ *If the Persons making the confession of Christ, or renewing their covenant with Christ, desire to take membership with some other local congregation or a congregation of some other Communion, they should not be dissuaded from their course, but the Minister of the other congregation or Communion should be communicated with at once and every courtesy exercised in aiding those Persons in their new spiritual relations.*

AN ORDER FOR THE ADMINISTRATION OF BAPTISM

- ¶ *After the Person has made the confession of Christ he should be guided by the Minister in preparation for Baptism. This preparation should consist of counsel and instruction regarding the spiritual meaning and importance of Baptism, of the reading of such passages of Scripture as Matthew 28:19, 20; Acts 2:38; Romans 6:1-11; and Colossians 3:1-17; and of prayer.*
- ¶ *The baptistery should occupy a prominent place in the church. It should never be under the pulpit floor, nor back of the pulpit, but should be built out on one side of the pulpit and should have dimensions large enough to make it an important part of the architecture of the building. It may be finished in white both interior and exterior. The Minister and those to be baptized should appear in white robes, in keeping with an early practice of the Church.*
- ¶ *The original and most appropriate place for the administration of Baptism is in the waters of a natural stream or a lake. Outdoor Baptism should be administered with the same care and dignity as that administered in the church.*
- ¶ *Just before going into the baptistery the Minister may meet those to be baptized for a few words regarding Baptism and a brief Prayer, the Persons to be baptized joining in saying the Lord's Prayer.*
- ¶ *Then let the Minister stand beside the baptistery or descend into the baptistery and repeat the following Sentences of Scripture:*

THEN cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered Him. And Jesus, when He was baptized, went up straightway out of the water: and, lo, the

heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (*Matthew 3:13-17.*)

AFTER Jesus arose from the dead He said to His disciples: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. (*Matthew 28:19, 20.*)

ON the day of Pentecost when the people inquired of the Apostle Peter what they must do, he said: Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (*Acts 2:38.*)

THE Apostle Paul explains Baptism as symbolizing our burial and resurrection with Christ when he says: Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. (*Romans 6:4, 5.*)

THE same apostle says: For as many of you as have been baptized into Christ have put on Christ. (*Galatians 3:27.*)

¶ *Then the Minister may say,*

WE read in the Gospel of Luke that Jesus when He was baptized was praying; therefore let us pray.

¶ *Then the Minister may offer a Prayer, extemporaneously, or he may use the following Prayer:*

OUR Father, we thank Thee for Jesus Christ who is the way of life and through whom we have the remission of our sins. We thank Thee for baptism and its holy associations. Give Thy blessing to *these Thy servants*, who come now to be baptized. So live in *them* that *their* faith in Thee may grow and *their bodies* may ever be the *temples* of the Holy Spirit. Guide *them* in *their* worship to Thee that others may see in *them* the righteousness of Thyself, and may *their* prayer be set forth in Thy sight as the incense and the lifting up of *their* hands as the evening sacrifice, through Jesus Christ our Lord. *Amen.*

¶ *Then let the Minister return to the steps descending into the baptistery and receive the Person who is to be baptized, taking both hands of the Person in his hand, and resting them upon the Person's breast, with his hand on the Person's hands. On reaching the position for the Baptism, the Minister may say quietly to the Person,*

God is a witness to what you are doing and He will never forget you.

¶ *Then let the Minister, standing a little to the rear of the Person to be baptized, lift up his right hand, and say,*

ACCORDING to the commandment and promise of our Lord and Saviour Jesus Christ, you are baptized into the Name of the Father and of the Son and of the Holy Spirit. *Amen.*

¶ *Placing his right hand between the shoulders of the Person, let the Minister gradually lower him backwards under the water to the depth of a few inches and then gently raise him up. Then let him lead the Person slowly to the rear of the baptistery in the presence of all the People.*

¶ *As the Person ascends the steps out of the baptistery the Minister may quietly say to the Person,*

The Lord bless you and keep you by His Spirit.

¶ *Then the Minister, facing the congregation, may offer a Prayer, extemporaneously, or he may use the following Prayer:*

ALMIGHTY Father, grant to *these* who have been baptized the gift of Thy Holy Spirit. Make the path of service plain before *them* that *they* may walk before Thee in humility and gentleness and fidelity all their days. Let Thy blessing rest upon all who have witnessed *these* baptisms. Teach us day by day what Thou wouldest have us do, and hear our thanksgiving for all Thy goodness and mercy to us, through Jesus Christ. *Amen.*

THE BENEDICTION.

THE grace of our Lord Jesus Christ be with you. *Amen. (I Thessalonians 5:28.)*

¶ *If a person who is a member of another Communion desires to be baptized by immersion, every courtesy should be extended to him and in no instance should he be asked to leave the Communion of which he is a member, but instead he should be advised to remain in the Communion of which he is a member, unless there are other considerations than the fact of his having changed his views on the form of Baptism.*

¶ *Likewise if a Person has made the public confession of Jesus as the Christ and chooses Baptism by immersion as his preference, but desires to identify himself with another Communion, every courtesy should be extended him in carrying out his desire.*

AN ORDER FOR AN AFTER-MEETING OF PRAYER AND CONSECRATION

¶ *At the close of the Sunday Evening Service it is sometimes wise to have an After-meeting for Prayer and for further counsel concerning spiritual matters. The Minister may announce the After-meeting either to be in the auditorium or in some other room as the occasion may be. He may have the Benediction, especially if the People are to go to another room, or he may announce a Hymn following the Invitation Hymn, and the People who have to leave may retire during the singing of the Hymn.*

¶ *The meeting should be direct and spiritual from the start. There should be no long Prayers, nor long and general talks. The Minister may call for*

• A HYMN.

¶ *Or call for*

BRIEF TESTIMONIES.

¶ *Or call for*

A PRAYER.

¶ *Or continue the thought of the Sermon by a brief*

ADDRESS.

¶ *This Address may be closed with a Prayer followed by an Invitation to decide immediately for Christ by coming forward to make the confession of Christ, while the congregation sings an Invitation Hymn.*

THE BENEDICTION.

¶ *This meeting need not extend over half an hour.*

THE IMPORTANCE OF BIBLE STUDY

The Sunday-school, the Christian Endeavour Society, the Missionary Society, and the Mid-week Prayer Meeting ought to furnish a special opportunity for the study of the Bible. Nothing is more important in the life of an individual than to come in direct touch with the Word of God. The wisdom of time and eternity is on its pages and all its paths center in the personality of Jesus Christ. Those hours spent in the study of the Bible are golden periods in which fires are kindled that will burn upon the heart altars until the dawn of the eternal morning. Poets, statesmen, prophets, priests, kings, shepherds, fishermen, and apostles are the spokesmen. While it must be recognized that they spoke and acted on the level they had reached, nevertheless the Holy Spirit was the inspirer, and so the Bible is at once unlike that of any other book in the world.

As literature, we might say with Seeley that "the greatest work of individual literary genius shows by the side of it like some building of human hands beside the Peak of Teneriffe." As a guide to holiness, there is no book like it. Wrote Edmond Scherer, whose stumbling faith could not reach beyond human life: "If there is anything certain in this world it is that the destinies of the Bible are linked with the destinies of holiness on earth." As the way to God, it is the one path. Out of a broken heart, Heine thus charmingly wrote: "I attribute my enlightenment entirely and simply to the reading of a book. Of a book! Yes, and it is an old, honest book, modest as Nature . . . modest as the sun which warms us, as the bread which nourishes us, a book as full of love and blessing as the old mother who reads it with her dear, trembling lips; and this book is the Bible. With right it is named the Holy Scrip-

tures. He who has lost his God can find Him again in this book; and he who has never known Him is here struck by the breath of the divine Word."

Therefore, a definite plan of Bible study is of the first importance, especially to those who are seeking the way of life, for diligent application of the Word of God is the mightiest factor in the sublime task of the building of character. Not books about the Bible will suffice, however good they may be, and, if good books are read at the exclusion of the Bible, they become a hindrance to spiritual growth, rather than a help. The individual must come face to face with the Word of God itself. That is the purpose of the written Word, and to-day it speaks in the tongue of every nation on the earth, offering its guidance to a lost race that whosoever will may find the path of holiness beside the throne of pardon and peace.

It is the friend of all and holds the balm for the cure of souls. Such was Job's conception when he said: "I have treasured up the words of His mouth more than my necessary food" (*Job* 23:12). It was a relish to Jeremiah, who said: "Thy words were found, and I did eat them" (*Jeremiah* 15:16). Likewise the recipe for holiness is found in the 119th Psalm—and this whole Psalm John Ruskin got to memory when a boy: "Thy word have I laid up in my heart, that I might not sin against Thee" (*Psalms* 119:11). The whole New Testament is full of Jesus Christ; divine light bathes every page; all of its thoughts are aglow with a living personality, and believers, with reverent hearts, wait in the holy portals of the living oracles, confronted by the Living Christ.

A GENERAL ORDER OF SERVICE FOR THE SUNDAY-SCHOOL

- ¶ *The Officers and Teachers should be present early and be ready to greet the Pupils as they arrive. All should be as punctual and regular in their attendance as Teachers and Pupils are in the Public School.*
- ¶ *The Service may begin with a piano or other musical prelude, closing with a chord as a signal for the School to stand up and sing*

A HYMN.

- ¶ *The great Hymns of the Church should be used in the School rather than the passing songs of the day which have little or no spiritual and permanent value.*
- ¶ *Then the Superintendent, Minister, or other Person, always coming to the platform, may offer*

A PRAYER.

- ¶ *Then the School may repeat together*

THE SCHOOL MOTTO OR WATCHWORD.

- ¶ *Then a Psalm or other devotional passage of Scripture may be read in*

RESPONSIVE SCRIPTURE READING.

- ¶ *Then a missionary, temperance, stewardship, or other special topic may be presented in a five minute*

PLATFORM TALK.

- ¶ *Which may be followed by a brief*

PRAYER.

- ¶ *Then let the School stand up and sing*

A HYMN
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- ¶ *Then let the Classes assemble and have twenty-five or thirty minutes for*

THE LESSON.

- ¶ *After the Lesson may come*

THE BIRTHDAY OFFERINGS FOR MISSIONS.

THE REPORT OF THE SECRETARY.

THE ANNOUNCEMENTS.

A HYMN.

THE BENEDICTION.

- ¶ *After the Benediction let all the Officers, Teachers, and Pupils go promptly and reverently into the Church Service.*

AN ORDER OF SERVICE FOR THE BEGINNERS' DEPARTMENT

- ¶ *The Superintendent and her Helpers should be present early and be ready to take charge of the Children as they come in.*
- ¶ *The Children should be seated in little chairs, in a circle. When the hour of opening has come, and the Children are in their places, they may stand up and sing*

A HYMN.

- ¶ *Then may follow*

A FRIENDLY GREETING.

- ¶ *In which a greeting is given by the Superintendent to the Children, by the Children to the Superintendent, and in which greetings may be given to Visitors, new Pupils, and Pupils returning from long absence. There may also be the recognition of Birthdays in a very simple manner.*
- ¶ *Then may follow a period of worship, about ten minutes, consisting of*

SONGS.

PRAYER.

THE OFFERING.

¶ *The Offering may be taken by one or two Children who pass about the Circle, or they may stand holding the baskets while the Children march by, putting their Offerings in.*

¶ *Then a period of fifteen to twenty minutes may be spent in informal conversation, known as*

THE CIRCLE TALK.

¶ *Then should follow for about five minutes a*

REST PERIOD.

¶ *This period may be devoted to brief dramatization of former lesson stories, acting out things connected with the lesson, or in walking about the room looking at the pictures and talking about them.*

¶ *Then may follow a period of fifteen minutes for*

THE LESSON STORY.

¶ *Then may be sung a*

SONG.

¶ *After which may come*

THE BENEDICTION.

¶ *After the Benediction the Teachers will help the Children with their wraps and papers, and see that they are taken to their parents or other persons having proper care of them.*

AN ORDER OF SERVICE FOR THE PRIMARY DEPARTMENT

¶ *The Superintendent and Teachers should be ready to receive the Children as they come in and should give each one something to do at once.*

¶ *When the hour for opening has come let the Superintendent lead in a period of worship, consisting of*

A HYMN.

A PRAYER.

A SCRIPTURE LESSON.

A HYMN.

¶ *Then may follow*

THE OFFERING SERVICE.

¶ *Then may come the recognition of Birthdays, greeting to new Pupils, Visitors, and Pupils who may have been absent on account of illness or travel, in a ten minute*

SERVICE OF FRIENDLINESS.

¶ *Then may follow five or ten minutes of*

MISSIONARY OR OTHER SPECIAL INSTRUCTION.

¶ *Then let the Teachers take charge of their classes for*

THE LESSON.

¶ *After a Lesson Period of twenty minutes or a little more let the Service close with*

A HYMN.

¶ *and*

THE BENEDICTION.

¶ *Then let the Teachers help the Children quietly to get their wraps and papers.*

¶ *Parents should be waiting to take the Children reverently into the Church Service.*

AN ORDER OF SERVICE FOR THE JUNIOR DEPARTMENT

¶ *The Service may begin with a piano prelude, at the close of which a chord may be sounded as a signal for all to rise and sing*

A HYMN.

¶ *This Hymn may be followed by a Scripture Response in which all say:*

THE Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. (*Psalm 145:18.*)

- ¶ *Then let the Superintendent or other Officer or Teacher offer*

A PRAYER.

- ¶ *At the close of which all follow in saying*

THE LORD'S PRAYER.

- ¶ *Then may follow the singing of one or more*

MEMORY HYMNS.

- ¶ *Then may follow the recognition of Birthdays, and the greeting of new Pupils and Visitors.*

- ¶ *Then may follow*

THE OFFERING SERVICE.

- ¶ *All may repeat II Corinthians 9:7 or other appropriate Scripture Sentences. Then let one member of each class receive the Offerings and present them at the Superintendent's desk, and let the Superintendent offer a brief*

PRAYER OF DEDICATION.

- ¶ *Then may follow the Flag Salute, or Temperance Pledge, which should be followed by the Missionary Story. Then may follow the Bible Drill, consisting of naming the books of the Bible, giving facts about them, searching for texts, and drill on memory and correlated work.*

- ¶ *Then may follow*

A HYMN.

- ¶ *Then should follow*

THE LESSON PERIOD.

- ¶ *This period should allow ample time for the review of memory work, the development of the new lesson, and the explanation of the home work for the coming week.*
- ¶ *The Lesson Period may close with a piano interlude at the close of which a chord may be sounded as a signal for all to stand up and repeat*

THE DEPARTMENT MOTTO:

“**BE** ye doers of the Word, and not hearers only.”
(James 1:22.)

¶ *Then all, standing, may sing*

A HYMN.

¶ *Then let the Secretary and Superintendent make*

THE REPORTS AND ANNOUNCEMENTS.

¶ *Then let the Service be closed with*

THE BENEDICTION.

¶ *After the Benediction let all stand in their places for the distribution of the papers of the day, and then let all the Officers, Teachers, and Pupils go reverently into the Church Service.*

AN ORDER OF SERVICE FOR THE YOUNG PEOPLE'S DIVISION

¶ *The Service may begin with a musical prelude, which should be conducive to quiet and reverence, after which all may stand up and sing*

ONE OR TWO HYMNS.

¶ *Then may follow the reading of*

THE SCRIPTURE LESSON.

¶ *Then let the Superintendent or other Person offer*

A PRAYER.

¶ *At the close of which all follow saying*

THE LORD'S PRAYER.

¶ *Then may be given a five minute missionary, temperance, or other special*

MESSAGE OF THE DAY.

¶ *Which may be followed by a brief*

PRAYER.

¶ *Then may follow the transaction of necessary business and*

THE ANNOUNCEMENTS.

¶ *Then let the classes assemble for a period of thirty minutes for*

THE LESSON.

¶ *After the Lesson Period may come*

THE SECRETARY'S REPORT.

¶ *Then all may stand up and sing*

A HYMN.

¶ *After which let the Superintendent or some one called upon by him pronounce*

THE BENEDICTION.

¶ *Then let all the Officers, Teachers, and Pupils go reverently into the Church Service.*

AN ORDER OF SERVICE FOR ADULT CLASSES

¶ *The Service may begin with the singing of*

ONE OR MORE HYMNS.

¶ *Then may follow*

A PRAYER.

¶ *Then there may be the presentation of missions, temperance, or other special topic in a five minute*

PLATFORM TALK.

¶ *Then may come*

THE OFFERING.

¶ *Then the Leader, or the Class together, may read*

THE SCRIPTURE LESSON.

¶ *Then let the Teacher teach*

THE LESSON.

¶ *Then may come*

THE SECRETARY'S REPORT AND THE ANNOUNCEMENTS.

¶ *After which may come*

THE INTRODUCTION OF VISITORS AND NEW MEMBERS.

¶ *Then may be sung*

A HYMN.

¶ *Then let the Leader pronounce*

THE BENEDICTION.

¶ *Then let all the Officers and Members go reverently into the Church Service.*

AN ORDER OF SERVICE FOR

THE SUNDAY-SCHOOL WORKERS' CONFERENCE

¶ *There should be a meeting early in each month of all the Officers and Teachers of the School for the promotion of the efficiency and work of the School. Every Officer and Teacher should feel the importance of attending this meeting.*

¶ *The meeting may begin with a social period, or preferably with a supper, after which there should be a devotional period consisting of*

A HYMN.

A SCRIPTURE LESSON.

A PRAYER.

¶ *Then may follow a period of fifteen or twenty minutes for*

GENERAL BUSINESS.

¶ *Then may come*

THE EDUCATIONAL PERIOD.

¶ *In this period of twenty or thirty minutes there may be an address, the study of some book, or reports of significant conventions having to do with Sunday-school work.*

¶ *Then let the Workers assemble in Departmental groups for*

DEPARTMENTAL COUNSEL.

¶ *Then let all reassemble for a ten minute period of*

FINAL CONFERENCE AND CLOSING.

AN ORDER OF SERVICE FOR A CHRISTIAN ENDEAVOUR MEETING*

- ¶ *The programs for the weekly meetings of the Young People's Society of Christian Endeavour cannot be stereotyped, but are largely dominated by one of the chief principles of the organization; namely, that it is an expressional society, in whose meetings and work every member should have a part.*
- ¶ *There should of course be flexibility in their conduct, but the fact that it is a Young People's meeting must never be forgotten. The Minister has his chance to get at the young folk in his Sunday sermons, the Sunday-school Teacher has the chance in the hour given to the lessons; the Young People's meeting alone gives the Young People themselves a chance to speak and pray and to lead others in their devotions.*
- ¶ *If there be truth in the oft-repeated phrase, "no impression without expression," and there surely is, we are robbing Young People of one chief source of their religious education and culture when we deprive them of the fullest opportunity for expressing the impressions of a religious character which have been made upon them.*
- ¶ *One great mistake of religious leaders in the past has been that the preacher, the teacher, the older Christian, has felt that everything must be done for the young Christian and that he could be trusted to do little or nothing for himself along religious lines. As exercise alone can give strength, physical or mental, so soul exercise alone can give a soul strength. Hence, as the Apostle said, "Many are weak and sickly among you, and many sleep."*
- ¶ *To outline briefly a Christian Endeavour meeting, it would naturally begin with singing, not formal, hit-or-miss singing just to "get things started," but Hymns carefully chosen by the Leader, and, if possible, appropriate to the subject chosen. Singing is one exercise in which all can*

* This entire order has been prepared especially for this book by Rev. Francis E. Clark, D. D., President of the United Society of Christian Endeavour, Boston, Mass.

join, and pains should be taken to see that all have books and that all join heartily in the singing. It should be urged over and over again that the singing is as real a part of the Service as the praying, that it is not merely a "pleasant song," with a tuneful jingle, that we desire, but it should always be remembered that the words mean something, and that, in singing them, we are expressing a thought of devotion or consecration, or even offering a Prayer.

- ¶ But the Christian Endeavour pledge reads, "I will take some part, aside from singing, in every meeting, unless prevented by a reason I can conscientiously give to my Master." Then "aside from singing" must mean at least a verse of Scripture, a brief Prayer, a word of testimony on the subject of the hour, or some expression that indicates a desire to serve Christ. The program of the meeting should make it easy for the youngest thus to "take part." When it comes to Scripture reading, participation may be facilitated by having Bibles for every one, and sometimes by having the lesson read by all in course, a verse by each, responsively, or in unison.
- ¶ Another excellent plan is to set apart five or six minutes, early in the meeting, for recitation of Scripture verses, whether on the subject or not. "Read a verse from your hearts, not from the printed page," "Tell us a passage that has helped you," or "that means much to you," are exhortations that should frequently be given. Thus the ice is broken, the young Christian gets used to the sound of his own voice and he will usually go on to a more difficult type of participation.
- ¶ Often it will be best to have a Prayer period early in the meeting, perhaps immediately after the opening songs. Then let all sit with closed eyes and heads reverently bowed, for a few minutes of Prayer. There are many ways of promoting Prayer by all. "A chain of Prayer" is most effective. It is often well to indicate who is expected to take part, and when, by beginning at one end of a row, and asking each in that row to offer a sentence of Prayer without a formal beginning or end. Sometimes ask the members of certain committees to offer the Prayer for God's blessing on the meeting. It is a help to many timid souls to know just when their participation is expected. To offer public Prayer, however brief, is a most important part of the Service, and a splendid devotional training for the Young People.
- ¶ When the Leader opens the subject he should be brief, not trying to exhaust it, but to suggest lines of thought that have come from his own study of the theme. Then have the participation most informal. Use quotations

very sparingly, and only for the younger and weaker Christians. It is well, sometimes, however, for the Prayer Meeting Committee or Leader to ask some one to speak on a special phase of the subject or to answer a question or to tell a missionary story, or other incident, always in his own words. Do not furnish too many crutches or water-wings. Let the young participant learn to walk and then to swim in deep water.

- ¶ A multitude of ways have been suggested to conduct the Christian Endeavour meetings, and many valuable little books and pamphlets have been written on the subject. From these it will be seen that there is an almost infinite variety of ways of securing different kinds of participation by all, which is the essence of a good Christian Endeavour meeting. The saying is eminently true, "a good Prayer meeting is the one in which I have part." That is preeminently true of Young People's meetings.
- ¶ Often the members should join together in the Lord's Prayer or in other Bible Prayers of which the Psalms are full. A booklet of these Prayers has been published by the United Society of Christian Endeavour.
- ¶ While we should have much variety, it is not necessary to seek for novelties. Speakers from outside should seldom be sought, lest the sense of responsibility be taken from the young Leader, and from the members of the Society who should support him. The topics for the meetings are carefully chosen by an interdenominational committee; they are explained in a multitude of religious papers, and numerous valuable helps are given by many religious publishing houses and missionary organizations. There is no excuse for monotonous or dull meetings. Every meeting may in some way be different from every other, and yet the Christian Endeavour principle of universal participation be observed.
- ¶ No mechanical or formal method must be relied on. A Prayer meeting, of all things, must rely on the Spirit of God, for true success. He is always present. He can always be relied on. Let young and old never forget this. Let no one be discouraged by early failures in speaking or praying. The most eminent of religious leaders have broken down in their first effort in the Prayer meeting. Undue self-confidence is more to be deplored. A great lesson is learned when a young person is willing to "break down for Jesus Christ."

¶ *Helps for the conduct of the Christian Endeavour Prayer meeting have been published by the United Society of Christian Endeavour.**

¶ *The following may be suggested as a practical program for one meeting:*

A CALL TO WORSHIP, REPEATED BY ALL.

“O come, let us worship and bow down: let us kneel before the Lord our Maker.” (*Psalms* 95:6.)

TWO HYMNS, APPROPRIATE TO THE SUBJECT OF THE MEETING.

ONE MINUTE OF SILENT PRAYER FOR GOD’S BLESSING ON THE MEETING, ALL BOWING DOWN.

FIVE MINUTES FOR “FAVORITE VERSES.”

THE SCRIPTURE LESSON READ, RESPONSIVELY, FROM BIBLES.

FIVE MINUTES FOR A CHAIN OF SENTENCE PRAYERS.

BRIEF REMARKS, BY THE LEADER.

THOUGHTS ON THE TOPIC, BY ALL.

A HYMN.

REQUESTS FOR PRAYERS, OR NEWS CONCERNING ANY MEMBERS WHO MAY BE ILL OR SUFFERING.

* The following helps for the conduct of the Christian Endeavour meeting may be secured from the United Society of Christian Endeavour, 41 Mt. Vernon St., Boston, Mass.: “Christian Endeavour Consecration Meetings,” “Prayer Meeting Methods,” “Hints on Taking Part in Prayer Meeting,” “How to Lead,” “How to Offer a Helpful Public Prayer,” “The Prayer Meeting Committee,” “Essential Committees,” “Christian Endeavour Principles,” “Prayer Meeting Leaders,” “High Points in Christian Endeavour,” “Tonic for the Timid,” “Fifty-two Varieties,” “Prayer Meeting Topics and Daily Readings.”

FIVE MINUTES, TO REPORT ON THE MINISTER'S LAST SERMON.

THE MINISTER'S FIVE MINUTES.

CLOSING HYMN.

MIZPAH BENEDICTION, FOLLOWED BY BENEDICTION BY THE MINISTER.

¶ *Let it be understood that this is only an example for one meeting. It need not be followed slavishly, but can be varied from time to time, as occasion requires, bearing in mind the fundamental Christian Endeavour Prayer meeting idea, that it should be made easy for all to take "some part aside from singing."*

AN ORDER OF SERVICE FOR
THE MISSIONARY SOCIETY

¶ *Christianity is a missionary religion. Therefore all the members of the Church should be active in the Missionary Society. The Society should have a stated time for meeting, which should have a recognized place in the Church Calendar.*

¶ *The meeting should begin promptly on the appointed hour, should have a well prepared program, and should not be too long.*

¶ *The service may begin with the singing of one or two*

MISSIONARY HYMNS.

¶ *Which may be followed by*

A PRAYER.

¶ *Then may follow in a twenty minute*

BUSINESS PERIOD

THE MINUTES OF THE PREVIOUS MEETING.

THE ROLL CALL, OR REPORT OF ATTENDANCE BY
DIVISIONS.

THE REPORTS OF DIVISION LEADERS.

THE REPORT OF THE SECRETARY.

THE REPORT OF THE TREASURER.

THE REPORTS OF STANDING COMMITTEES.

THE REPORTS OF SPECIAL COMMITTEES.

THE RECOMMENDATIONS OF THE EXECUTIVE COMMITTEE.

COMMUNICATIONS FROM GENERAL, STATE, OR OTHER
OFFICERS OR SOCIETIES.

ANY OTHER MATTERS OF BUSINESS.

ARRANGEMENTS AND ANNOUNCEMENT OF FUTURE
MEETINGS.

¶ *Then may follow in a brief*

DEVOTIONAL PERIOD

A HYMN.

A RESPONSIVE SCRIPTURE LESSON.

A PRAYER.

¶ *Then may follow a twenty or thirty minute*

MISSION STUDY PERIOD.

¶ *In which study may be made of some mission field, some particular phase or enterprise of missions, such as medical or educational missions, or some other topic of importance in relation to the evangelization of the world.*

¶ *This period may close with*

A CIRCLE OF PRAYER.

¶ *Then let the Leader announce*

THE OFFERING.

¶ *Before the Offering is taken the Leader may read or recite one or more appropriate Sentences of Scripture. When the Offering has been taken the Leader or some other Person may offer a Prayer of Dedication.*

¶ *Then all may stand up and sing*

A HYMN.

¶ *And join together in*

THE BENEDICTION.

GOD be merciful unto us, and bless us;
And cause His face to shine upon us;
That Thy way may be known upon earth,
Thy saving health among all nations.
Through Jesus Christ, our Lord. Amen. (*Psalm*
67:1, 2.)

AN ORDER FOR THE MID-WEEK MEETING

- ¶ *All Churches should hold some kind of Mid-week Service, the day and hour depending on conditions in the community. The Meeting should be informal, and the People should have ample opportunity for visiting among themselves before the Meeting is called to order, and also after the Meeting if desired.*
- ¶ *In some of the city churches an inexpensive supper is provided at six o'clock, to which men come directly from their business to meet their families, and after which committees meet, business matters are attended to, and the Mid-week Prayer Service is held.*
- ¶ *Such business of the Church as requires the attention of the congregation should always, if possible, be transacted at the Mid-week Meeting, rather than at either of the Sunday Services. By this means more time can be given to the discussion of business matters, and also the Sunday Services are kept for worship.*
- ¶ *If there is difficulty in securing attendance, especially of the active forces of the Church, it must be faced by personal work as must every other deficiency in Church work. The Mid-week Service should be counted next to the Sunday Morning Service in spiritual value for Christians. Every Mid-week Service should be as carefully prepared as the Sunday Services.*
- ¶ *The Leader of the Mid-week Service may be the Minister or one of the other Officers. There may be only one address or several short addresses, and perhaps once a month a speaker from another Communion may be invited to speak on some special topic. The music should be looked after with care, different organizations in the Church being responsible for it, with special emphasis on congregational singing.*
- ¶ *If desired the Service may begin with a Hymn, or the Leader may begin the Meeting by reading or saying from memory one or more Sentences of Scripture. (See page 79.) He may call at this time for quotations from the audience. Every Person should make some preparation for the Mid-week Meeting, especially by bringing a Sentence of Scripture. The place for these quotations may vary from time to time.*

¶ *The Service may begin with the singing of one or more*
HYMNS.

¶ *Then the Minister may read, making explanatory comments, if he will,*

THE SCRIPTURE LESSON.

¶ *Then the Minister or one of the Members may lead in*
A PRAYER.

¶ *Then the People may sing*
A HYMN.

¶ *Then the Minister, or some one appointed to do so, may make*

THE ADDRESS.

¶ *After the Address a Hymn may be sung or not, but an opportunity should be given for any one to volunteer to speak or pray or for a presentation of any matter for the good of the Church or for the introduction of Visitors, or for a report on any special work.*

¶ *Then there may be*

A PERIOD OF INTERCESSION.

¶ *At this time the Minister may announce Prayers for the sick and those in sorrow. He should read the list of those prayed for in the Mid-week Service the previous week and report on each one himself or have Persons in the congregation to do it. Then he should announce the names for the present Meeting and call upon the congregation to name others for whom prayer is desired. Having done this the Minister may lead in a brief Prayer, praying only for the sick and those in sorrow.*

¶ *Then the People may sing*
A HYMN.

¶ *This Hymn should be appropriate to the subject of the Prayer.*

¶ *Then the Minister may make*

THE ANNOUNCEMENTS.

¶ *And call for*
THE OFFERING.

¶ *Then the People, standing, may sing*

THE DOXOLOGY.

¶ *Then let the Minister pronounce*

THE BENEDICTION.

¶ *This Meeting should not exceed one hour. At its close each Person should make a friendly greeting to another, always approaching strangers first.*

¶ *The Order of Service may vary according to circumstances. Sometimes there may be a whole Meeting devoted to Prayer, giving brief account of certain causes and Prayer following the account given, or there may be a whole Meeting given over to a Bible lecture, or to some phase of Christian missions, or to some definite social problem.*

¶ *It is appropriate to devote an entire meeting occasionally, perhaps once a month, to the principles of health, addresses being given by physicians, surgeons, and nurses. By this method Science and Prayer are combined in the maintenance of physical health, seeking to teach us to live both biologically and spiritually. To live according to the laws of God in nature and in spirit present principles that need to be studied and applied to life.*

AN ORDER FOR THE MEETING OF THE CHURCH OFFICERS

- ¶ *There should be a regular time for the meeting of the Church Officers, preferably some evening after the first Sunday, which would allow ample time to prepare the monthly reports. After being read in the meeting, these reports become the property of the Church and should be filed with the Secretary.*
- ¶ *A special meeting may be called at any time by the Chairman, but its transactions are not valid unless a majority of the Officers are present and the minutes are confirmed in the next regular meeting.*
- ¶ *No business should be transacted outside of the regular or special meetings except such business as has been committed to the Trustees or to a standing committee or to a special committee or to some of the Church organizations. Minutes of all meetings should be carefully filed with the Secretary.*
- ¶ *The Officers of the meeting, such as Chairman, Vice-chairman, Secretary, and Treasurer, may be elected at the December meeting, to begin serving January the first. In the event that there is no election the Officers hold over until there is an election. The elections should be annual. The committees for the year should be announced at the December or January meeting.*
- ¶ *In some Churches the Trustees have charge of the finances of the Church, which is an admirable plan, since it removes discussion of petty finances from the regular meetings of the Officers and gives place to more important matters. The Trustees should make a brief report regularly to the Officers and to the Church. The Minister should be, ex-officio, a Trustee, and may be Chairman of the meeting of the Officers, although in most instances another Officer may serve in that capacity.*
- ¶ *The Officers should include the Minister, Elders, Deacons, Deaconesses (if the congregation has Deaconesses), and Trustees. Those filling other positions than Trustees may fill the position of Trustees, or the Trustees may hold the position of Trustee only.*

- ¶ Any one of these groups may have meetings of their own from time to time or regularly. The Trustees should have regular meetings. If they hold the finances of the Church, the Treasurer may be elected by the Trustees in December preparatory to opening new books on January the first. The Chairman of the Trustees, Vice-chairman, and Secretary may also be elected at that time.
- ¶ The report of the Treasurer may be freely discussed in the meeting of the Officers and recommendations offered, but, if the finances are in the hands of the Trustees, lengthy discussion may go to the next meeting of the Trustees, and those interested may appear at the next meeting of the Trustees and take part in the discussion. If a majority of the Officers are not favourable to the decision of the Trustees, the matter should be referred to the meeting of the Officers, which may reverse the decision of the Trustees. If the majority of the contributing members of the congregation are not favourable to the decision of the meeting of the Officers, the matter may be referred to the contributing members of the congregation over twenty-one years of age on two weeks' notice, and their decision may be final. If there is still grave dissatisfaction in the congregation, several Officers of another congregation or congregations may be invited to sit in an advisory capacity, and after careful review of the situation and general discussion and prayer and vote, the matter should be considered closed.
- ¶ The accounts of the Treasurer of the Church and the Treasurers of all organizations should be carefully audited at the end of the year, or at the end of the term, if it is less than a year.
- ¶ Occasionally it may be advisable to have a member of, another Church or Communion, perhaps the Minister or one of the other Officers, to deliver an address at the meeting of the Officers for general information. In that event the reports should be abbreviated and the address should follow after new business.
- ¶ Promptly at the appointed time the Chairman should call the meeting to order. The Members should be prompt. The following order of business may be followed:

CALL OF THE ROLL BY THE SECRETARY.

EXCUSES GIVEN FOR ABSENT MEMBERS.

READING OF THE SCRIPTURES.

PRAYER.

READING OF THE MINUTES OF THE LAST MEETING.

GENERAL REPORTS:

1. Sunday-school, giving number enrolled, attendance by departments each Sunday of the month, of both teachers and members; amount of offerings for current expenses and for missions; number of new members; number of members making the decision for Christ; and any items of special interest or progress.
2. Missionary Societies, giving membership, attendance, offerings, new members, progress of work being done and of mission study carried on.
3. Christian Endeavour, giving membership of each society; attendance each Sunday; offerings; new members; and other matters of importance. (The young people's work should have a large place in the plans of the Church.)
4. Reports of other organizations which may be connected with the Church, giving the important items of the service they are rendering.

REPORTS OF STANDING COMMITTEES:

1. Committee on Baptisms. The work of this committee is to help in the preparation and attendance on Persons being baptized. The report should give the number of Persons baptized during the month, and the increase or decrease as compared with the number the preceding month.
2. Committee on the Lord's Supper. The work of this committee is to prepare the Lord's Supper each Sunday and to take proper care of the Communion silver and supplies. The report should give the number of Persons taking Communion each Sunday of the month, and the increase or decrease as compared with the number the preceding month, and also as compared with the same month of the preceding year.

3. Committee on Missions. The work of this committee is to distribute missionary literature through the Church, cooperate with the Sunday-school, Christian Endeavour Societies, and the Missionary Societies in promoting missionary instruction and missionary interest. The report should give the number of missionary organizations and classes and their membership; number of young people of the Church preparing for or thinking about missionary service; amounts of the missionary budgets of the Church and its organizations, and amounts raised for missions; and any matters of missionary interest.
4. Committee on Interracial and International Goodwill. The work of this committee is to keep in touch with all movements and influences for better understanding and feeling among races and nationalities in our own country and for peace and the abolition of war among nations. Much literature on these questions should be used in the Church. Also these questions should be systematically presented in Sunday-school, Christian Endeavour, and the Missionary Societies. The report should show what is being done in the Church toward these ends and should give some review of what is being done in the world at large.
5. Committee on Christian Unity. The work of this committee is to keep in touch with all the movements and influences for Christian unity and cooperation. Literature on all phases of the cause should be freely distributed; systematic instruction should be provided for in Sunday-school, Christian Endeavour, and the Missionary Societies; and the cause should be kept constantly in the prayer life of the Church, both in public and private devotion. Especially the committee should arrange, in cooperation with the Minister, for frequent joint meetings with

Ministers and Members of other Churches and Communions for friendly conference and united prayer for the healing of the Church. The report should show what is being done in the Church for this cause and give some review of what is being done generally.

6. Committee on Temperance and Social Welfare. The work of this committee is to keep in touch with all movements and influences for the promotion of temperance in our own country and in the world; for the alleviation of poverty and suffering; for the promotion of public health and the care of the sick and destitute; and for the promotion of justice and good-will in social and industrial relations. The report should show what is being done in the Church and its organizations to promote intelligent conviction on these matters and also some review of what is being done in general.
7. Committee on Visitation and Relief. The work of visiting and helping those in need, sickness, and distress is by the Scriptures committed to the Deacons and Deaconesses, and is therefore the sacred task of these Officers. It is well, however, that these Officers have a committee made up of their own number to direct and coordinate the work. The report should give the number of visits made during the month; the names of members sick or in distress; amount of help given in money or supplies to those in need, in the Church or out; and any special need which may call for consideration and action.
8. Committee on Music. The work of this committee is to promote culture in music throughout the Church and Sunday-school and Young People's Societies, and to provide the music for the Church Services. A competent, spiritually-minded teacher of music should be employed to give instruction, to promote worship in song,

and to plan and direct and cultivate the musical life of the whole Church, special attention being given to the children and young people. The report should show progress being made and should keep the Officers informed of the needs and opportunities of this part of the work of the Church.

9. Similar reports of any other committees of the nature of those named above, such as Ushers, Stewards, and so forth. Some Churches have men appointed annually to receive the offerings in the public worship, called Stewards. This custom brings others into training and responsibility.
10. Report of the Committee on Christian Stewardship. The work of this committee, for which the Financial Secretary should report each month, is to promote Christian stewardship in the Church and all of its organizations, and to enlist the members in regular, systematic, and proportionate giving. The following form shows what items the report should give. (The full and itemized report of the Church Treasurer should be made to the Trustees in regular meeting, where it should have careful consideration. It is also a good practice for the Treasurer to make full report every three or six months to the congregation. The regular meetings of the Church Officers should be given to the care and consideration of the essential spiritual interests of the Church, and should not be allowed to drift into the habit of spending time in the discussion of material and financial details to the neglect of the one great task of the Church — that of saving and building souls.)

CURRENT EXPENSES

Received through envelopes per week:

November 5, 1922.....	\$211.41
“ 12.....	137.19
“ 19.....	179.88
“ 26.....	214.50

Total.....	\$742.98
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Average per week....	\$185.75 — 1921....	\$134.62
Increase over Oct....	42.07 — Increase.	51.13
Pledged through envelopes to Nov. 30...	208.53 — 1921....	194.04
Increase over Oct....	2.80 — Increase.	14.49

Received through plate offerings per week:

November 5.....	\$ 22.82
“ 12.....	25.13
“ 19.....	34.83
“ 26.....	30.74

Total.....	\$113.52
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Average per week....	\$ 28.38 — 1921....	\$ 17.22
Increase over Oct....	1.83 — Increase.	11.16
Total received for current expenses.....		\$856.50

MISSIONS AND BENEVOLENCES

Received through envelopes per week:

November 5.....	\$207.84
“ 12.....	140.74
“ 19.....	168.42
“ 26.....	210.16

Total.....	\$727.16
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Average per week....	\$181.79 — 1921....	\$160.99
Increase over Oct....	16.58 — Increase.	20.90
Pledged through envelopes to Nov. 30...	111.50 — 1921....	106.53
Increase over Oct....	1.70 — Increase.	4.97

Miscellaneous	\$ 4.73
Evangelistic Meeting	356.05
Repairs	3.50
Initial envelopes	.80
Thanksgiving Day Offering, November 30.....	315.42

TOTAL.....	\$2,264.16
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THE CHURCH OFFICERS

77

Number of Regular Contributors, Nov. 30, 1922..	465
“ “ “ “ “ “ 1921..	430

Gain.....	35
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Number of Regular Contributors, Oct. 31.....	450
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Gain.....	15
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Respectfully submitted,

.....
Financial Secretary.

TREASURER'S STATEMENT:

The Treasurer may report the total amount of the disbursements for the month for current expenses, with a statement of balance or deficit, that the Officers may know the standing of the treasury. He may also report the total amount of disbursements for missions and benevolences for the month. He should send promptly every month all missionary money to the societies for which it is intended. There will therefore be no balance or deficit to report.

MINISTER'S REPORT AND RECOMMENDATIONS:

The general leadership and direction of the Church is in the hands of the Minister. His report should give the number of accessions to the Church during the month; the number of pastoral visits made; any particular instances of spiritual need for which prayer and special ministry should be made; and the facts concerning the spiritual state and progress of the Church; also addresses made elsewhere, or any service outside of the regular routine of his ministry to the local Church. His recommendations should offer plans for providing whatever may be lacking in the life of the Church and for the future increase and progress of the work of the Church.

OTHER BUSINESS:

Unfinished business.

New business.

CLOSING PERIOD:

The Minister or one of the other Officers may give a brief message of five minutes or so on Prayer, followed by designating certain Officers to pray for certain causes which have received consideration in the meeting or suggesting that certain causes be prayed for, leaving the Officers to volunteer their choice of the causes — in all perhaps five to eight or nine brief prayers. The Minister may close in a brief prayer, after which all may join in saying the Lord's Prayer.

¶ *This meeting should not continue over an hour and a half or at most two hours.*

¶ *If an Officer is irregular in attendance, either at the public worship or at the Meeting of the Officers, or is derelict in fulfilling the obligations of his office, such matter should be the subject of an item in the Meeting of the Officers. If the explanation is satisfactory, it may be so voted by the meeting; if the explanation is unsatisfactory, or if no explanation is given, it may be suggested that he resign or the office may be declared vacant after from three to six months of such irregularities or derelictions. The office may be filled at that time or at the end of the year, always conforming to the established custom of elections. An office in the Church should be regarded as a sacred responsibility.*

SELECTIONS OF SCRIPTURE FOR
THE CALL TO WORSHIP

O COME, let us worship and bow down: let us kneel before the Lord our maker.

Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture. (*Psalms* 95:6; 100:3.)

SEELK ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. (*Isaiah* 55:6, 7.)

THE Lord is merciful and gracious, slow to anger, and plenteous in mercy. He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (*Psalms* 103:8, 10; I *John* 1:9.)

SEELING then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (*Hebrews* 4:14, 16.)

LET the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. (*Colossians* 3:16.)

O GIVE thanks unto the Lord; call upon His name: make known His deeds among the people. Sing unto Him, sing psalms unto Him: talk ye of all His wondrous works. Glory ye in His holy name: let the heart of them rejoice that seek the Lord. Seek the Lord, and His strength: seek His face evermore. (*Psalms* 105:1-4.)

BUT the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth. (*John* 4:23, 24.)

O GIVE thanks unto the Lord, for He is good: for His mercy endureth for ever. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men! Let them exalt Him also in the congregation of the people, and praise Him in the assembly of the elders. (*Psalms* 107:1, 31, 32.)

IT is a good thing to give thanks unto the Lord, and to sing praises unto Thy name. O most High: to show forth Thy lovingkindness in the morning, and Thy faithfulness every night. (*Psalms* 92:1, 2.)

I WILL bless the Lord at all times: His praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt His name together. (*Psalms* 34:1-3.)

SELECTIONS OF SCRIPTURE FOR
THE OFFERTORY SENTENCE

REMEMBER the words of the Lord Jesus, how He said, It is more blessed to give than to receive. (*Acts 20:35.*)

UPON the first day of the week let every one of you lay by him in store, as God hath prospered him. (*I Corinthians 16:2.*)

THEREFORE, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, . . . see that ye abound in this grace also. For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich. (*II Corinthians 8:7, 9.*)

HE which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. (*II Corinthians 9: 6, 7.*)

LAY not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. (*Matthew 6: 19, 20.*)

CHARGE them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be

rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. (*I Timothy 6:17-19.*)

DO ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. (*I Corinthians 9: 13, 14.*)

THEY shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee. (*Deuteronomy 16:16, 17.*)

WILL a man rob God? Yet ye have robbed me. But ye say. Wherein have we robbed Thee? In tithes and offerings. Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. (*Malachi 3:8, 10.*)

BLESSED is he that considereth the poor: the Lord will deliver him in time of trouble.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? (*Psalms 41:1; I John 3:17.*)

SELECTIONS OF SCRIPTURE FOR
THE BENEDICTION

THE grace of our Lord Jesus Christ be with you all. *Amen.** (II *Thessalonians* 3:18.)

THE grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. *Amen.* (II *Corinthians* 13:14.)

NOW the Lord of peace Himself give you peace always by all means. The Lord be with you all. *Amen.* (II *Thessalonians* 3:16.)

AND the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. *Amen.* (I *Thessalonians* 5:23.)

NOW to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ for ever. *Amen.* (*Romans* 16:25-27.)

NOW unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the

* The word "us" is often used instead of "you" in the Benediction.

only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. *Amen.* (*Jude* 24, 25.)

NOW unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. *Amen.* (*Ephesians* 3: 20, 21.)

NOW the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. *Amen.* (*Hebrews* 13: 20, 21.)

AN ORDER FOR GRANTING CHURCH LETTERS

¶ *Church members moving from one place to another should ask for a membership letter from the Church they are leaving and should take membership with a congregation in their new place of residence at once.*

¶ *Application for such letter should be made to the Minister; or if the Church is without a regular Minister, application may be made to the chairman of the Officers or to one of the Elders. Persons come into church membership publicly and therefore should leave publicly.*

¶ *If the Person asking for the church letter is in good moral standing, has attended the Lord's Supper regularly, and has no unpaid obligations on the church books, the public request for the letter may be made at any service of the Church, the mid-week meeting being preferable. If the Person asking for the letter is not in good moral standing, has not attended the Lord's Supper within a year, and has unpaid obligations on the church books, it is a question whether morally the letter can be granted, for the letter is a commendation of the Person to another Church. In such cases the matter may be referred to the Officers for action. The congregation may confirm or reject their action when the public request is made.*

¶ *As a rule letters of commendation should not be given to Persons who have not been present at the Lord's Supper within a year and who have made no financial contribution to the Church within a year.*

¶ *The Minister, after kindly announcing the request for the letter, may say,*

I*F there be no objection this letter will be granted.*

¶ *There are various forms of church letters. Two examples are herewith furnished:*

No. 1.

LETTER OF COMMENDATION.

THIS IS TO CERTIFY, That.....is a member,
 in full communion, of the.....Church
 at.....and that as such.....at.....
 own request is hereby granted this letter and is
 affectionately commended to the Christian care and
 fellowship of the.....Church at.....

By order of the Church.

Given at.....this....day of.....A. D....

.....*Minister*

.....*Clerk*

☞ This certificate is valid ordinarily only for one
 year after date.

☞ The person bearing this letter is an attendant
 on the Lord's Supper and is a contributor to
 the current and missionary expenses of the
 Church granting this letter.

No. 2.

LETTER OF COMMENDATION.

THIS IS TO CERTIFY, That.....is a member,
 in good standing and full fellowship with the
Church at....., and as
 such we cordially commend.....to the Christian

love and oversight of any Church, wheresoever.....
may go.

By order of the Church.

Given at.....this....day of.....A. D....

.....*Minister*

.....*Clerk*

¶ This certificate is valid ordinarily only for one year after date.

¶ The person bearing this letter is an attendant on the Lord's Supper and is a contributor to the current and missionary expenses of the Church granting this letter.

¶ It is always well to accompany a church letter by a personal letter, preferably from the Minister.

¶ If a Person does not conform to the requirements for the granting of church letters, but nevertheless desires a letter because of removal to another city, the Minister may write a personal letter.

¶ If a Person desires his name to be dropped from the membership roll, this may be done by the Minister announcing the request for the name to be dropped, when he may say,

If there be no objection this request will be granted.

ORDERS FOR SPECIAL SERVICES

IN SPIRIT AND IN TRUTH

It was thought in the old time that the best way of serving God was by the sacrifice of rams and lambs; but men grew gradually into the blessed belief that a lowly heart and a contrite spirit — these, and these only — are the sacrifices acceptable to God. From costly offerings, elaborate ritual, and useless ceremonial, men grew into the belief that the visitation of the orphan and the widow, and a charitable life, were the ritual of true religion.

—GEORGE DAWSON. *Being and Doing.*

AN ORDER FOR THE SOLEMNIZATION OF MARRIAGE

- ¶ *This Order is taken by permission from the Presbyterian "Book of Common Worship."*
- ¶ *Marriage is a sacred relation, being the basis of human society, and should be held in honour among all. It is not peculiar to Christianity, neither is there any ground to regard it as a sacrament. It should be solemnized by a Minister in the presence of witnesses.*
- ¶ *The Minister should discourage secret Marriages and should exercise due caution regarding Persons who have been divorced, remembering Jesus says, "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery" (Mark 10:11, 12); in another instance it is said, "saving for the cause of fornication" (Matthew 5:32), making an exception and thereby giving to the innocent party freedom from the Marriage covenant. Whether Jesus made this exception or not, the State may adopt such laws as will make marriage dissoluble whenever it ceases to be real marriage, providing magistrates to perform marriage ceremonies and leaving the Minister to perform the ceremony only of such marriages as maintain the ideals of Jesus.*
- ¶ *The announcement of the engagement having been attended with such publicity as the occasion requires, the Persons to be married shall present themselves before the Minister, the Woman standing on the right of the Minister. Then, all present reverently standing, the Minister may say,*

DEARLY beloved, we are assembled here in the presence of God, to join this Man and this Woman in holy Marriage; which is instituted of God, regulated by His commandments, blessed by our Lord Jesus Christ, and to be held in honour among all men. Let us therefore reverently remember that God has established and sanctified Marriage, for the welfare and happiness of mankind. Our Saviour has declared that a man shall forsake his

father and mother and cleave unto his wife. By His apostles, He has instructed those who enter into this relation to cherish a mutual esteem and love; to bear with each other's infirmities and weaknesses; to comfort each other in sickness, trouble, and sorrow; in honesty and industry to provide for each other, and for their household, in temporal things; to pray for and encourage each other in the things which pertain to God; and to live together as the heirs of the grace of life.

Forasmuch as these two Persons have come hither to be made one in this holy estate, if there be any here present who knows any just cause why they may not lawfully be joined in Marriage, I require him now to make it known, or ever after to hold his peace.

¶ *Then, speaking unto the Persons who are to be married, he may say,**

I CHARGE you both, before the great God, the Searcher of all hearts, that if either of you know any impediment, why ye may not lawfully be joined together in Marriage, ye do now confess it. For be ye well assured that if any Persons are joined together otherwise than as God's Word allows, their union is not blessed by Him.

¶ *Then, if no impediment appear, the Minister shall say,*

Let us pray.

ALMIGHTY and ever blessed God, whose Presence is the happiness of every condition, and whose favour sweetens every relation; we beseech Thee to be present and favourable unto these Thy servants, that they may be truly joined in the honourable estate of Marriage, in the covenant of their God. As Thou hast brought them together by Thy providence, sanctify them by Thy Spirit, giving them a new frame of heart fit for their new estate; and

* This may be omitted if the Minister so prefer.

enrich them with all grace, whereby they may enjoy the comforts, undergo the cares, endure the trials, and perform the duties of life together as becometh Christians, under Thy heavenly guidance and protection; through our Lord Jesus Christ. *Amen.*

¶ *Then the Minister shall say to the Man,*

M—, wilt thou have this Woman to be thy wife, and wilt thou pledge thy troth to her, in all love and honour, in all duty and service, in all faith and tenderness, to live with her, and cherish her, according to the ordinance of God, in the holy bond of Marriage?

¶ *The Man shall answer,*

I will.

¶ *Then the Minister shall say to the Woman,*

N—, wilt thou have this Man to be thy husband, and wilt thou pledge thy troth to him, in all love and honour, in all duty and service, in all faith and tenderness, to live with him, and cherish him, according to the ordinance of God, in the holy bond of Marriage?

¶ *The Woman shall answer,*

I will.

¶ *Then the Minister may say,*

WHO giveth this Woman to be married to this Man?

¶ *Then the father (or guardian or any friend) of the Woman shall put her right hand into the hand of the Minister, who shall cause the Man with his right hand to take the Woman by her right hand and to say after him as follows:*

I, M., take thee, N., To be my wedded wife; And I do promise and covenant, Before God and these witnesses, To be thy loving and faithful husband, In plenty and in want, In joy and in sorrow, In sickness and in health, As long as we both shall live.

¶ *Then shall they loose their hands; and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister:*

I N., take thee, M., To be my wedded husband;
And I do promise and covenant, Before God and
these witnesses, To be thy loving and faithful wife,
In plenty and in want, In joy and in sorrow, In
sickness and in health, As long as we both shall live.

¶ *Then, if a Ring be provided, it shall be given to the Minister, who shall return it to the Man, who shall then put it upon the fourth finger of the Woman's left hand, saying after the Minister,*

THIS Ring I give thee, In token and pledge, Of
our constant faith, And abiding love.

¶ *Then the Minister shall say,*

Let us pray.

MOST merciful and gracious God, of whom the whole family in heaven and earth is named; bestow upon these Thy servants the seal of Thine approval and Thy fatherly benediction: granting unto them grace to fulfil, with pure and steadfast affection, the vow and covenant between them made. Guide them together, we beseech Thee, in the way of righteousness and peace, that loving and serving Thee, with one heart and mind, all the days of their life, they may be abundantly enriched with the tokens of Thine everlasting favour, in Jesus Christ our Lord. *Amen.*

OUR Father who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. *Amen.*

¶ *Then shall the Minister say unto all who are present,*

BY the authority committed unto me as a Minister of the Church of Christ, I declare that *M.* and *N.* are now Husband and Wife, according to the ordinance of God, and the law of the State: (in the Name of the Father, and of the Son, and of the Holy Spirit.)* *Amen.*

¶ *Then, causing the Husband and Wife to join their right hands, the Minister shall say,*

WHOM therefore God hath joined together, let no man put asunder.

¶ *And the Minister shall pronounce this Blessing:*

The Lord bless thee, and keep thee:

The Lord make His face shine upon thee, and be gracious unto thee:

The Lord lift up His countenance upon thee, and give thee peace:

Both now and in the life everlasting. *Amen.*

* "In the name of the Father, and of the Son, and of the Holy Spirit" may be omitted here inasmuch as Ministers are sent to preach and baptize "in the name of the Father, and of the Son, and of the Holy Spirit," but not necessarily to perform marriages in that name.

AN ORDER OF SERVICE FOR THE BLESSING OF LITTLE CHILDREN

¶ *Every Child is born of God, hence it is of preeminent value to recognize the sacredness of birth by a Service of godly counsel to the Parents and Prayers for them and the Child. Such a Service is not to be regarded as an ordinance nor as a sacrament, but as a Service of religious experience. Its purpose is to recognize that the Child is from God and belongs to God, and to seek for the Parents the help and grace of God in the performance of their divinely given task, and for the Child the guidance and protection of the heavenly Father.*

¶ *Any time following six or eight weeks, or even within a year, after birth the Child may be presented, by both the Parents, if possible, or by one of the Parents, or by the Guardian, for the Blessing.*

¶ *The Minister, standing before them, may say,*

DEARLY beloved, forasmuch as Jesus took little children in His arms and blessed them, saying, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matthew 19:14), it is appropriate for us now earnestly to pray for the blessing of our heavenly Father upon all children and especially upon this Child, who, in common with all children, is born to grow toward God. It is likewise appropriate that the Parents should solemnly commit the keeping of this Child to the care and guidance of our heavenly Father by constant prayer and by such holy conduct that this Child shall learn from them the way of God.

It is written in the Gospel of Mark, in the tenth chapter and the thirteenth to the sixteenth verses:

"And they brought young children to Him, that He should touch them: and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I

say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them."

Thus we hear in this Gospel the words of our Lord Jesus Christ how He commanded the little children to be brought unto Him, how He blamed those who would have kept them from Him, and how He pointed out a little Child as the example for all who would enter into the kingdom. By this act He declared His love to all children, taking them in His arms and blessing them. How beautiful it is, therefore, that in this Service we have the assurance that this Child is embraced in His good-will and everlasting mercy.

Religion is natural to the human heart, and is, therefore, as much a part of the Child's nature as are his dependence on his Parents and his trust in them. It is your duty, therefore, to receive this Child from God's hand and to teach him to know and love God, and, working in obedience to God's will to help in the unfolding of the Child's spiritual life.

The earliest influence in the Child's life is the example of the Parents. You should look well, therefore, to your own lives; for what you seek to lead the Child to become you yourselves must strive to be. From your example the Child must learn to pray. From your example *he* must learn to read and love the Bible, and from your example *he* must learn the way of fellowship with Christ. The influences of the first five or six years of the Child's life go far toward the making of the whole life. The atmosphere of your home, therefore, should be that of kindness and helpfulness, of reverence and sincerity, of love and good-will, if these are to become the principles of the Child's character.

Likewise the Parents are the Child's first teachers. You are, therefore, to welcome *his* questions and to answer them patiently and as fully as you can. The Child's curiosity should never be repressed

but is to be encouraged and guided in right directions. The Child's will also is a holy thing, and is never to be broken, but is to be trained by the most diligent and intelligent nurture.

The responsibility for the Child's training and development rests equally upon both Parents. The father and mother are to work together, seeking with God's help to lead the Child into the right paths of life. Above all you are to make it your constant prayer and effort to lead the Child to know and love Christ so that when *he* comes to the age of proper understanding *he* will choose of *his* own will to confess Christ as *his* Saviour, to obey Him in Christian Baptism, and to give *himself* in loyal and loving service as a member of the Church, which is the Body of Christ.

¶ *Here the Minister may give, if he chooses, a brief message, emphasizing (1) the sacredness of parenthood and its responsibilities, (2) the purpose of home and its opportunities, (3) the holiness of Child life and its natural tendencies toward God, and (4) the duty of training the Child to personal decision for Christ.*

¶ *Then the Minister may ask the Parents the following questions:*

DO you promise to pray for and with this Child for *his* growth in the knowledge of God, and in the spiritual life?

¶ *The parents shall answer,*

We do.

DO you promise to train this Child in body, mind, and soul for service to and fellowship with God; and do you promise to do all you can to lead *him* at the proper age to confess *his* faith in Christ and to be baptized in obedience to His will?

¶ *The parents shall answer,*

We do.

¶ *Then the Minister may say to the Parents,*

What is the name of this Child?

¶ *Then the Minister may take the Child in his arms, or leaving the Child in the arms of the Parent, and laying his hands upon the Child, may say,*

The name of this Child is.....

¶ *Then the Minister may say,*

Let us pray.

¶ *Then the Minister may offer a Prayer, either in his own words or using the following Prayer:*

O LORD, gracious and merciful, grant us Thy blessing as we wait before Thee. Teach these, Thy servants, the sacredness of parenthood, and the beauty of home life. Help them to see in this Child an opportunity from Thee. and help them so to walk before Thee that these tender feet may find the path of faith, truth, justice, honour, and righteousness. Give them patience, wisdom, judgment, and heavenly favour in their task. Bless this Child, O Lord, with strength of body, mind, and soul; and grant that the growth of this Child may ever be toward Thee; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister and all present may say together the Lord's Prayer, as follows:*

OUR Father who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation. But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. *Amen.*

¶ *Then let the Minister pronounce the Blessing:*

THE Lord bless thee, and keep thee:

The Lord make His face shine upon thee, and be gracious unto thee:

The Lord lift up His countenance upon thee, and give thee peace:

Both now and in the life everlasting. *Amen.*

AN ORDER FOR THE VISITATION OF THE SICK AND THOSE IN TROUBLE

- ¶ *The visitation of the sick and of those in trouble is one of the most sacred offices of the Church and of the Ministry, and is under no circumstances to be neglected. Persons who are ill should send notice to the Minister at once so that he may know of the need and be able to render the service desired. The Minister should always be patient to listen to those who are sick and to those in trouble.*
- ¶ *After a few sympathetic remarks about the Person's condition the Minister may direct the conversation toward God's care of us by referring to something in experience or nature.*
- ¶ *If the Person is a Christian, being in full fellowship with some Church, and desires the Lord's Supper, or has been a Christian in former years and desires to renew his covenant, the Minister may observe the Supper, reading such Sentences of Scripture in the Order for the Communion of the Lord's Supper (see page 36), as his judgment may direct. If the Person is extremely ill the Order of Service may be abridged to the reading of the institution of the Supper in Matthew 26:26-29, a prayer, the partaking of the Supper, and the Benediction. If the Person is not a Christian, effort should be made at once to bring him to the knowledge of Jesus Christ as his Lord and Saviour.*
- ¶ *The following Sentences of Scripture may be read or repeated, after which the Minister should lead in a quiet, earnest Prayer.*

HE that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. (*Psalm 91:1.*)

Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved. (*Psalm 55:22.*)

He healeth the broken in heart, and bindeth up their wounds. (*Psalm 147:3.*)

A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. (*Matthew 12:20.*)

My God shall supply all your need according to His riches in glory by Christ Jesus. (*Philippians 4:19.*)

Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me. (*Psalms 50:15.*)

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. (*John 16:33.*) <

¶ If it is proper to make the visit longer the Minister may read one or more of the following Sentences of Scripture:

I JOHN 3:1, 2.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.

HEBREWS 12:1, 2.

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

II CORINTHIANS 4:17, 18.

FOR our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things

which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

JOHN 10:27-29.

MY sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

MATTHEW 11:28-30.

COME unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

II TIMOTHY 1:12.

FOR the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

HEBREWS 12:5, 6; 7:25.

YE have forgotten the exhortation which speaketh unto you as unto children. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.

Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

I PETER 5:6-11.

HUMBLE yourselves therefore under the mighty hand of God, that He may exalt you in due time: casting all your care upon him; for He careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen. <

MATTHEW 6:31-34.

THEREFORE take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

II CORINTHIANS 12:7-10.

AND lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleas-

ure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

ISAIAH 55:6-9.

SEEK ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

ISAIAH 43:2.

WHEN thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. <

I JOHN 1:7-9.

IF we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

ROMANS 5:1-9.

THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope:

and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him.

I PETER 1:3-9.

BLESSED be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.

ROMANS 8:16-18, 28, 38, 39.

THE Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

And we know that all things work together for good to them that love God, to them who are the called according to His purpose.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

JOHN 14:1-9.

LET not your heart be troubled: ye believe in God, believe also in me.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know Him, and have seen Him.

Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?

JOHN 15:1-11.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide

in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

LUKE 15:3-10.

AND He spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

JOHN 3:16, 17.

FOR God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

PSALM 103:1-17.

BLESS the Lord, O my soul: and all that is within me, bless His holy name.

Bless the Lord, O my soul, and forget not all His benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

The Lord executeth righteousness and judgment for all that are oppressed.

He made known His ways unto Moses, His acts unto the children of Israel.

The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

He will not always chide: neither will He keep His anger for ever.

He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is His mercy toward them that fear Him.

As far as the east is from the west, so far hath He removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear Him.

For He knoweth our frame; He remembereth that we are dust.

As for man, his days are as grass: as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children.

PSALM 27:1-6.

THE Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?

When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple.

For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me up upon a rock.

And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in His tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.

PSALM 23.

THE Lord is my shepherd: I shall not want.

He maketh me to lie down in green pastures: He leadeth me beside the still waters.

He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever. *℟*

¶ Then the Minister may offer the following Prayer:

LORD, behold *he* whom Thou lovest is sick; but come and lay Thine hand upon *him* and *he* shall live.

Look, O merciful Lord of life and health, upon our loved one now sick. Renew *his* strength and restore *him* to health, if it be Thy gracious will. Give *him*, in the time of bodily weakness, the renewal of Thy Spirit and the upholding power of Thy love; and, as all things work together for good to them that love Thee, so do Thou shed abroad in *his* heart Thy love, that out of this weakness *he* may grow stronger in Thee and in Thy love; for the sake of Jesus Christ our Lord. *Amen.*

IN Thee, O Lord God, I place my whole hope and refuge; on Thee I rest all my tribulation and anguish; for I find all to be weak and inconstant, whatsoever I behold out of Thee. For many friends cannot profit, nor strong helpers assist, nor the books of the learned afford comfort, nor any place, however retired and lovely, give shelter, unless Thou Thyself dost assist, strengthen, console, instruct, and guard us. For all things that seem to belong to the attainment of peace and felicity, without Thee, are nothing, and do bring in truth no felicity at all. Thou, therefore, art the Fountain of all that is good; and to hope in Thee above all things, is the strongest comfort of Thy servants. To Thee, therefore, do I lift up mine eyes; in Thee, my God, the Father of mercies, do I put my trust. *Amen.*

—THOMAS A KEMPIS.

AN ORDER FOR THE BURIAL OF THE DEAD

¶ When all are assembled in the house or in the church, the Minister may begin the Service by reading one or more of the following passages of Scripture, the People standing. If the Service is in the church the Minister may meet the Casket at the door and go before it toward the pulpit, reading as he goes. If the Service is in the home, it may begin with the reading of the passage beginning, "*God is our refuge.*"

OUR help is in the name of the Lord, who made heaven and earth. (*Psalm 124:8.*)

ALL flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. (*Isaiah 40:6, 8.*)

FOR we brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. (*I Timothy 6:7; Job 1:21.*)

THE days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away. So teach us to number our days, that we may apply our hearts unto wisdom. (*Psalm 90:10, 12.*)

FOR I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, whom I shall see for myself, and mine eyes shall behold, and not another. (*Job 19:25, 27.*)

➤ **G**OD is our refuge and strength, a very present help in trouble.

Like as a father pitieth his children, so the Lord pitieth them that fear Him.

For He knoweth our frame; He remembereth that we are dust.

As for man, his days are as grass: as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children;

To such as keep His covenant, and to those that remember His commandments to do them. (*Psalms* 46:1; 103:13-18.)

I AM the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. (*John* 11:25, 26.) L

¶ *Then, if so desired, a Hymn or Solo may be sung.*

¶ *Then the Minister may read one or more of the following Lessons from the Scriptures:*

I CORINTHIANS 15:12-28, 35-58.

NOW if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith, All things are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.

But some man will say, How are the dead raised up, and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased Him, and to every seed His own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man

Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. ~~_____~~

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. > Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. <

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JOHN 14:1-3, 15-20, 25-27.

LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

If ye love me, keep my commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you.

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

REVELATION 21:1-7.

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done, I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. <

¶ *For the Burial of a Child the Minister may read the following Lessons from the Scriptures:*

II SAMUEL 12:16-23.

DAVID therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, and went to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead? But when David saw that his servants whispered, David perceived that the child was dead; therefore David said unto his servants, Is the child dead? And they said, He is dead.

Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. <

MARK 10:13-16.

AND they brought young children to Him that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it,

He was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them.

REVELATION 22:4; 7:16, 17.

AND they shall see His face; and His name shall be in their foreheads.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

¶ *Here the Minister may make a brief Address, which should be largely an exposition of the Lessons of Scripture which have been read. There may be a brief personal reference made; or, if the Person has been active in Christian work, a brief account of those activities may be cited, but the major part of the Address should be devoted to Christ and His work for us and in us.*

¶ *If the Service is for a Person who has made no profession of being a believer, care should be exercised in making such choice of Sentences of Scripture and of such Lessons of Scripture as would be most suitable; likewise the remarks, if any, should be equally restricted.*

¶ *Then the Minister may offer*

A PRAYER.

¶ *Then he may pronounce*

THE BENEDICTION.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be amongst you, and remain with you always. Amen.

- ¶ *The Minister should precede the Casket out of the house or church to the hearse.*
- ¶ *On reaching the cemetery the Minister should precede the Casket to the grave. After the Casket has been let down into the grave the Minister may read the following passages of Scripture:*

I THESSALONIANS 4:13-18.

I WOULD not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

REVELATION 21:3-7.

AND I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

¶ *Then the Minister may offer*

A PRAYER.

¶ *Then he may pronounce*

THE BENEDICTION.

THE grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. *Amen.* (II Corinthians 13:14.)

¶ *If the Minister prefers he may read at the grave the following Committal, followed by a Prayer and the Benediction. However, this form is passing out.*

FORASMUCH as it hath pleased Almighty God to take out of this world the soul of our *brother* (or this child); we commit the body to the ground, earth to earth, ashes to ashes, dust to dust; looking for the resurrection of the dead, and the life of the world to come, through our Lord Jesus Christ, at whose coming in glorious majesty the earth and the sea shall give up their dead, and the mortal bodies of those who sleep in Him shall be changed, and made like unto His own glorious body; according to the mighty working whereby He is able to subdue all things unto Himself.

A BRIEF SERVICE AT THE HOME.

¶ *If the Service is in the church the Minister may have a brief Service at the home immediately before starting to the church, which may consist of one or more of the Sentences of Scripture at the beginning of this Order and an extemporaneous Prayer; or the following Prayer and Benediction:*

OUR Father, in whom we live and move and have our being, teach us so to number our days that we may get us a heart of wisdom. Comfort this home with Thy Holy Spirit, console Thy servants here in their loneliness and be to them a refuge in this time of trouble. Give us grace to discern Thy love in whatever paths of sorrow we may be called upon to go, for Thou hast promised not to fail us,

neither to forsake us, so that we rest our confidence in Thee, knowing that Thou art our Helper. May we ever hear Thee calling us to sit at Thy feet and receive Thy Spirit; through Jesus Christ our Lord. *Amen.*

THE BENEDICTION.

THE grace of our Lord Jesus Christ be with you all. *Amen.* (II *Thessalonians* 3:18.)

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: 26 and whosoever liveth and believeth on me shall never die.

6 For I am already being offered, and the time of my departure is come. 7 I have fought the good fight, I have finished the course, I have kept the faith: 8 henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not to me only, but also to all them that have loved his appearing.

5 For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens.

4 In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. 3 And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also.

To be Repeated at the Grave

John 3:16

John 11:26

II Tim 4:6

II Cor 5:1

John 14:2

AN ORDER FOR THE ORDINATION OF MINISTERS

¶ *In the Apostolic Church there were Apostles, Prophets, Evangelists, Pastors, Teachers, Elders, Deacons, and Deaconesses, sometimes one person serving in several capacities, as in the instance of Peter and John, who were Apostles and also Elders (I Peter 5:1, II John 1; III John 1), and of Philip and Stephen, who were Deacons and also Evangelists (Acts 6:5; 6:8, 9; 8:5), while the general custom was to have a plurality of Elders (sometimes called Presbyters, sometimes called Bishops or Overseers) in every city (Titus 1:5; Acts 20:17), probably one for each of the congregations, which seem to have met in private homes (Philemon 2; Colossians 4:15; I Corinthians 16:19). "And He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry" (Ephesians 4:11, 12). The office to which the leadership and oversight of the Church is committed is that of the Minister, minister being the general term for prophet, evangelist, pastor, and teacher.*

¶ *A Candidate, having given to the Church of which he is a member and to the college in which he is educated satisfactory evidence of his call to the Ministry, may be presented for examination and Ordination. In the examination the test should not be of his loyalty to denominational traditions and the traditional interpretation of the Scriptures by his denomination with a public affirmation to that effect, else the Ordination at once becomes sectarian; but to be Apostolic and catholic the Ordination must be based upon his larger loyalty to the Scriptures with freedom of interpretation, his loyalty to the authority of Christ, and to the Church universal.*

¶ *Those taking part in the Ordination are to be Ministers, who may be assisted by one or more Officers of the Church. Neither the Ministers nor the Officers need be of the same Communion, but an Ordination in which Ministers of different Communions take part would be more desirable. The principle of this Order of Ordination reaches back through the centuries to the Apostolic Church.*

¶ *On the day appointed for the Ordination there may be the usual Order as in the Sunday Morning or Evening Service, or a special Order, as those in charge may choose.*

¶ *The Candidate to be ordained should immediately precede the presiding Minister in the procession, along with the other Ministers and Officers to the pulpit.*

¶ *At the appointed time the presiding Minister may say,*

WE now come to the Ordination of.....
to the office of Minister of the Gospel of Jesus Christ [or Missionary of the Gospel of Jesus Christ].* Having diligently inquired into *his* fitness as required by the Scriptures in doctrine and manner of life, and especially the inner call of the Spirit, we present *him* before you to receive Ordination with the Laying on of Hands, according to Apostolic example.

¶ *The presiding Minister, turning to the Candidate, who should arise, may read the following Scripture Lessons, beginning with,*

Hear the word of the Apostle Paul, found in Ephesians, the fourth chapter:

EPHESIANS 4:1-16.

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ.

Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things.)

* The words in brackets through this Order are to be used only at the Ordination of a Missionary.

And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

MATTHEW 9:36-38.

BUT when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.

JOHN 10:1-16.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This

parable spake Jesus unto them; but they understood not what things they were which He spake unto them.

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

¶ *Following the reading of these selections from the Scriptures, the presiding Minister, or some other Minister, may give a Charge to the Candidate, and then ask him the following questions:*

DO you reaffirm your faith in Jesus Christ and your loyalty to Him as your Lord and Saviour, and will you strive to show forth His Spirit in all of your life and Ministry?

Do you affirm your belief in the Scriptures of the Old and New Testaments as containing the Word of God?

Do you affirm your determination to give your life to the Ministry of Jesus Christ, whatever difficulties may lie in your way?

Do you promise to be diligent in your study of the Scriptures, prayerful in your attitude toward God, gentle, patient, and faithful in your ministrations to

the people, friendly in your relations with other Christians and in your feelings and actions toward all races?

¶ *The Candidate having answered these questions in the affirmative, the presiding Minister may address the Members of the Church as follows:*

DO you affirm your confidence in.....
and promise your prayers for God's blessing upon his Ministry?

¶ *The People will answer by the lifting of the right hand.*

¶ *The Candidate shall then kneel, and the presiding Minister and those officiating with him shall solemnly ordain him to the Ministry by the Laying on of Hands and Prayer, according to the Apostolic example. When they have placed their right hands on the Candidate's head, let the presiding Minister say,*

Let us pray.

A PRAYER.

¶ *The Prayer being ended, the newly ordained Minister shall rise and the presiding Minister, taking him by the right hand, shall say,*

WE give you the right hand of fellowship to take part with us in the Ministry of the Gospel of the Lord Jesus Christ.

¶ *Then let each of those assisting give the hand of fellowship to the newly ordained Minister.*

¶ *If it be desired the Lord's Supper may be observed at this time, using the Order on page 28 or 36.*

¶ *Then let the People stand up and sing*

A HYMN.

¶ *Then let the newly ordained Minister pronounce*

THE BENEDICTION.

THE grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen. (II Corinthians 13:14.)

AN ORDER FOR
THE INSTALLATION OF A MINISTER
WHO HAS BEEN PREVIOUSLY
ORDAINED

- ¶ *Every Minister on becoming pastor of a congregation should be received into office by an Installation Service. The Officers of the Church with the Minister may arrange for the Service.*
- ¶ *The Installation Service may be held on the evening of the Mid-week Meeting or, preferably, on some other evening so that Ministers of other Churches may be present and take part.*
- ¶ *The People being assembled the presiding Minister may begin the Service by reading (see page 79)*

A CALL TO WORSHIP.

¶ *Then let the People stand up and sing*

A HYMN.

¶ *Then let one of the participating Ministers read*

THE SCRIPTURE LESSON.

¶ *The following may be used:*

JOHN 1:1-18

¶ *Or this:*

HEBREWS 1

¶ *Then let another of the participating Ministers lead in*

A PRAYER.

¶ *Then let the People stand up and sing*

A HYMN.

** The presiding Minister may here announce the Installation Service as follows:*

DEARLY beloved brethren, we are assembled here for the installation of....., who has been duly called, and who has accepted the call to become the pastor of this congregation.

¶ Then let the Minister to be installed stand up, and let the presiding Minister ask him the following questions:

ARE you now willing to be the Minister of this congregation, agreeably to your declaration on accepting their invitation?

Do you believe and declare that in accepting this Ministry you are influenced by a sincere desire to serve the kingdom of God and the good of His Church?

Do you promise that, by the guidance and help of the Holy Spirit, you will endeavour faithfully to discharge all the duties of a pastor to this congregation; and will be careful to maintain a deportment in all respects becoming a Minister of the Gospel of Christ, especially in sympathy and love toward the Members of your congregation, and in friendliness toward other Christians, and in the practice of good-will toward all races?

¶ Having received satisfactory answers to these questions, the presiding Minister shall address the congregation as follows:

DO you, the Members of this congregation, continue to profess your readiness to receive....., whom you have invited to be your Minister?

Do you promise to pray for him, and to encourage him in his labours, and to assist his endeavours for your instruction and spiritual edification?

Do you promise to give him such worldly maintenance and such sympathetic cooperation as to make his Ministry a credit to you and to him and to the Church of God?

¶ *The congregation having given satisfactory answers by the lifting of the right hand, the presiding Minister may say,*

IN consequence of your promises and the promises of this congregation, we declare that..... is duly constituted the Minister of..... Church.

¶ *Then the presiding Minister shall say,*

Let us pray.

¶ *Then let him offer*

A BRIEF PRAYER FOR THE BLESSING OF GOD UPON THE MINISTER AND THE CHURCH.

¶ *Then let one of the Ministers in a brief Address deliver*

THE CHARGE TO THE MINISTER.

¶ *Then let another of the Ministers in a brief Address deliver*

THE CHARGE TO THE CONGREGATION.

¶ *Then let the People stand up and sing*

A HYMN.

¶ *Then let the newly installed Minister lead in*

THE CLOSING PRAYER.

¶ *At the close of which he may pronounce*

THE BENEDICTION.

NOW the Lord of peace Himself give you peace always by all means. The Lord be with you all. Amen. (II Thessalonians 3:16.)

¶ *After the close of the Service the Members of the congregation, especially the Officers, should come forward and express to their Minister their welcome.*

AN ORDER FOR THE ORDINATION OF ELDERS, DEACONS, AND DEACONESSSES

- ¶ *In addition to the Minister the regular Officers of the local Church mentioned in the New Testament are Elders, sometimes called Bishops or Overseers (Acts 14:23; Titus 1:5-7; 1 Timothy 3:1-7), and Deacons (Acts 6:1-8; 1 Timothy 3:8-13). Mention is also made of certain women who seem to have been Deaconesses (Romans 16:1; Philippians 4:2, 3). The duties of the Elders are, in cooperation with the Minister, the teaching and the spiritual care of the congregation; the duty of the Deacons is the temporal care of the poor of the congregation, which was one of the outstanding marks of early Christianity, but which is much neglected by the modern Church. This duty should be clearly and urgently impressed upon all who are elected to this office. The Deaconesses share in this work of the Deacons, visiting among the sick and the poor. In addition to Elders, Deacons, and Deaconesses, there are also Trustees, whose duties are the custody and care of the church property and management of the financial affairs of the Church. This office came into being later than the others, the Church of the New Testament having no property.*
- ¶ *Persons elected to any of these offices should be chosen for a definite term, perhaps for three years, one-third of the number being elected each year; or all may be elected for one year.*
- ¶ *After their election and before their Ordination the Officers should be given a course of definite instruction, preferably by the Minister, covering a period of at least six weeks. This course should include the duties of the Officers, a brief survey of the Scriptures, and a study of the life and teachings of Jesus Christ. The Apostolic admonition to "lay hands suddenly on no man" should be observed at all times. (1 Timothy 5:22.)*
- ¶ *The method of selection may be by appointing two or four Persons at the meeting of the Officers, who, with the Minister, constitute a committee on nominations. The Scripture requirements, as far as possible, should be the guide. These names should first be presented to the meeting of the Officers for unanimous approval; then to the*

congregation. After announcement of the names several weeks should intervene before election. This may be by ballot or otherwise.

- ¶ These Officers are to serve in conjunction with the Minister for the good of the congregation, attending all the meetings of the Church, as far as possible, and ready for any special call for service.
- ¶ After the election and before beginning their term of office there should be a Service of Ordination. This may be at the Sunday Service or at the Mid-week Service.
- ¶ Having previously announced the Ordination Service, giving the list of names and the offices to which they have been elected by the congregation, the Minister may say,

WE come now to the ordination of the Officers of the.....Church.

- ¶ The names should be announced and the offices to which they are elected, including the period of service.
- ¶ Then the Minister may read one or more of the following selections of Scripture:

EPHESIANS 4:1-6.

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

I TIMOTHY 3:1-13. ✓

THIS is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity

(for if a man know not how to rule his own house, how shall he take care of the church of God?); not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

ROMANS 16:1, 2.

I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

ACTS 6:1-7. ✓

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the

whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

EPHESIANS 6:10-18.

FINALLY, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

¶ *Then the Minister may explain the responsibility enjoined in these selections of Scripture in a solemn Charge and ask of the Officers elect the following questions:*

DO you reaffirm your faith in Christ and your loyalty to Him?

Do you accept the office to which you have been elected, and do you promise that you will seek faithfully to perform all the duties thereof by the help of God, through Jesus Christ our Lord?

Do you promise to pray and to work for the peace, unity, and holiness of the Church?

Will you endeavour to serve one another and the Church with humility, making yourselves examples to the flock, that when the chief Shepherd shall appear you may receive a crown of glory that fadeth not away? (*I Peter 5:3-5.*)

¶ *These questions having been answered in the affirmative, the Minister may then address the congregation with the following question:*

DO you, as Members of.....Church, acknowledge and receive these Persons as Officers in theChurch for the offices and terms which have been named, and do you promise to pray for them, to encourage them in their duties, and work with them according to the Scriptures?

¶ *The Members of the Church may answer this by the lifting of the right hand, or by rising, after which the newly elected Officers may be ordained by Prayer (and, if desired, the Laying on of Hands according to Apostolic practice).*

¶ *Then let the Minister say,*

Let us pray.

¶ *And let him offer*

A PRAYER.

¶ *Then the Minister may say to the newly elected Officers:*

YOU having been duly elected to the offices named, and the Members of this Church having confirmed this election, and you having promised faithfully to perform the duties of your office, and the Members having promised to cooperate with you, and this covenant having been sealed by Prayer, we announce that.....are Officers of this Church for the period of *three* years.

¶ *Each name should be announced and the offices to which they have been ordained.*

¶ *The hold-over Officers, standing with the newly elected Officers while answering the questions, and confirming their choice, at this time should give the right hand of fellowship to the newly elected Officers, following the Minister in saying,*

WE give you the right hand of fellowship to take part with us in this office.

¶ *Then let the Minister pronounce*

THE BENEDICTION.

NOW unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. *Amen. (Ephesians 3:20, 21.)*

AN ORDER FOR THE INSTALLATION OF TRUSTEES

¶ *The Trustees of the Church, sometimes called Stewards, should be elected at the same time and in the same manner as the Elders and Deacons. The duties of the Trustees are the care of the church property and the administration of business and financial affairs of the congregation. They should be publicly installed without Ordination, preferably at the same meeting in which the other Officers are ordained and installed.*

¶ *Having presented to the congregation the Persons to be installed, naming the Persons, the Minister may ask them the following questions:*

DO you reaffirm your faith in Jesus Christ and your love for His Church?

Do you accept the responsibilities of the office of Trustee and will you endeavour to administer the business and serve the interests of the Church as faithfully and carefully as you would your own?

Do you promise to seek the peace, unity, and holiness of the Church?

¶ *These questions having been answered in the affirmative, the Minister may ask the congregation the following question:*

DO you as Members of the congregation accept these Persons as Trustees for the term for which they have been elected, and do you promise to pray for them and to cooperate with them in their labours and to encourage them in the performance of their duties?

¶ *The congregation may answer affirmatively by raising the right hand, or by rising. Then the Minister may lead them in*

A PRAYER.

¶ *Then, addressing the Persons being installed, the Minister may say, taking each one by the right hand,*

HAVING been duly elected to the office of Trustee in this Church, and having pledged yourselves to the faithful performance of the duties thereof, and the congregation having accepted your promises and having promised you their help and cooperation in the same, you are hereby received and installed into that office. The Lord bless you and give you wisdom and grace in the performance of your duties.

AN ORDER FOR
THE INSTALLATION OF CHURCH OFFICERS WHO HAVE BEEN PREVIOUSLY ORDAINED

¶ *When an Officer is reelected to an office in which he has already served and to which he has previously been ordained, or comes from another Church in which he has been so ordained and has so served, he may be received into office by a Service of Installation.*

¶ *The Minister may announce the occasion and ask the Officer the following questions:*

DO you accept the office to which you have been elected; and do you promise that you will seek faithfully to perform all the duties thereof in the help of God, through Jesus Christ our Lord?

Do you promise to study the peace, unity, and holiness of the Church?

¶ *These questions having been answered in the affirmative, the Minister may address the congregation with the following question:*

DO you as Members of.....Church acknowledge and receive this Person as a..... (naming the office) in the.....Church for the office and term which have been named, and do you promise to encourage him in his duties and work with him according to the Scriptures?

¶ *The Members of the Church may answer by the lifting of the right hand.*

¶ *Then the Minister may say,*

YOU having been duly elected to the office named, and the Members of this Church having confirmed this election, and you having promised faith-

fully to perform the duties of your office, and the Members having promised to cooperate with you, we announce that.....is a..... (naming the office) of the.....Church for the period of *three* years.

¶ *Each name should be announced and the office in which they have been installed.*

AN ORDER FOR THE APPOINTMENT OF LAYMEN TO PREACH

- ¶ *In every Church there ought to be Laymen who are willing to give themselves to the work of preaching, either regularly or occasionally. They may take a course in a school or by private instruction prepare themselves for this service. There are nearly fifty thousand lay, unpaid preachers in the Methodist Church in England alone.*
- ¶ *These Lay Preachers may administer Baptism and, if occasion requires, they may officiate at the Lord's Supper. They are responsible to the Church in which their membership is held.*
- ¶ *The name of the Candidate should be presented at the meeting of the Officers, preferably by the Minister. A committee to investigate his fitness may be appointed, of which the Minister should be a member. If the report is satisfactory, the Officers may pass favourably on the appointment and name a date when the appointment shall be made public by an appropriate Service, either on Sunday or at the Mid-week Meeting, when all the Officers should be present.*
- ¶ *At the appointed time the Minister may announce the purpose of the meeting and may read the following Sentences of Scripture:*

PRAISE waiteth for Thee, O God, in Zion: and unto Thee shall the vow be performed.

Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts: we shall be satisfied with the goodness of Thy house, even of Thy holy temple. (*Psalm 65:1, 4.*)

THEN saith He unto His disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest. (*Matthew 9:37, 38.*)

¶ *Let all bow down while the Minister or one of the Officers leads in*

A PRAYER.

¶ *Following the Prayer the Minister may make a brief Address. Then the Candidate may stand while the following questions are asked him, to which he shall answer in the affirmative:*

DO you reaffirm your faith in Christ, and your love for His Church?

Do you promise to study the Scriptures that you may be able to point others to the way of life?

Do you promise to seek the peace and unity of the Church?

Do you promise to seek the advice of this Church (naming the Church) in your Ministry as a Lay Preacher, and do you promise to be friendly in your attitude toward other Christians and in your feelings and actions toward other races?

¶ *The questions having been answered satisfactorily, all the Officers of the Church may arise, and the Minister, taking the Candidate by the hand, may say,*

FORASMUCH as you have made known to the Church the desire of your heart to serve God as a Lay Preacher, you are hereby appointed and commended to that holy service. The Lord bless you and guide you in all things.

¶ *Then the Minister or one of the Officers may offer*

A PRAYER.

¶ *Followed by*

THE BENEDICTION.

THE Lord Jesus Christ be with thy spirit. Grace be with you. *Amen. (II Timothy 4:22.)*

AN ORDER FOR
THE RECOGNITION OF CANDIDATES
FOR THE MINISTRY AND THE
MISSIONARY FIELD

¶ *Persons who have definitely decided for the Ministry, or the Missionary Field, having been heard to speak on several occasions by the Officers of the Church, and having been duly examined by a committee appointed at the regular Meeting of the Officers, may be recognized as Candidates for the Ministry, or the Missionary Field, by a public Service. The formal recognition may be held at the Meeting of the Officers or at the Mid week Service or at a special Service.*

¶ *The Minister or the Chairman of the Officers may read the following Sentences of Scripture:*

PRAISE waiteth for Thee, O God, in Zion: and unto Thee shall the vow be performed.

Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts: we shall be satisfied with the goodness of Thy house, even of Thy holy temple. (*Psalms 65:1, 4.*)

THE harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest. (*Matthew 9:37, 38.*)

¶ *Let the People bow down while the Minister or other Officer leads in*

A PRAYER.

¶ *Then the Minister may say,*

DEAR Brethren, we are instructed to pray for the increase of labourers in the harvest field of souls and likewise to prove those who seek this office that no one may be ordained hastily. This is a sacred service and calls for those of good conduct and Christian integrity, able to speak or teach to edification, and requires that we encourage them in preparing themselves by praying for them and sympathetically cooperating with them, that they may become workmen that need not be ashamed, handling aright the Word of Truth. Therefore, being satisfied by personal observation and careful examination, the Officers of the.....Church are ready to announce their recognition of.....as Candidates for the Ministry [or the Missionary Field].

¶ *The Candidates, who are seated in the front of the Church, shall arise and stand before the Minister while he asks the following questions, to each of which they shall answer affirmatively:*

DO you reaffirm your faith in Christ and your love for His Church?

Do you believe the Scriptures of the Old and New Testaments to contain the Word of God?

Do you promise to study the Scriptures, laying them up in your heart, and do you promise to be diligent in prayer that you may grow in grace and in the knowledge of Christ?

Do you promise to be friendly in your attitude toward all Christians and all races?

¶ *The Minister, calling upon all the Officers of the Church to arise, and taking the Candidate by the right hand, may say:*

FORASMUCH as you have made known to the Church the desire of your heart to serve God as a Christian Minister [or as a Christian Missionary], you are hereby recognized as a Candidate for this holy office. The blessing of God be upon you, and the Spirit of Christ fill your heart.

¶ *Then the Minister may say,*

Let us pray.

¶ *And may offer*

A PRAYER.

¶ *After the Prayer a Hymn may be sung, followed by the Benediction.*

¶ *A Certificate, signed by the Minister and the Chairman of the Officers of the Church, may be presented to the Candidate.*

AN ORDER FOR
THE LAYING OF THE CORNER-STONE
OF A CHURCH BUILDING

¶ *The People being assembled at the place where the build-
is to be erected, the Minister may read the following
Sentences of Scripture:*

BEHOLD, the eye of the Lord is upon them that
fear Him, upon them that hope in His mercy.

Our soul waiteth for the Lord: He is our help and
our shield.

Except the Lord build the house, they labour in
vain that build it. (*Psalm 33:18, 20; 127:1.*)

¶ *A Hymn may be sung; then the Minister and the People,
all standing, may read responsively the following Psalm,
which is the Prayer of David on gathering material for
building the Temple, ending with the Gloria Patri:*

I CHRONICLES 29:10-18.

Minister: Blessed be Thou, Lord God of Israel our
Father, for ever and ever.

People: Thine, O Lord, is the greatness, and the
power, and the glory, and the victory, and
the majesty: for all that is in the heaven
and in the earth is **Thine**;

Minister: Thine is the kingdom, O Lord, and Thou
art exalted as head above all.

People: Both riches and honour come of Thee, and
Thou reignest over all;

Minister: And in Thine hand is power and might;
and in Thine hand it is to make great,
and to give strength unto all.

People: Now therefore, our God, we thank Thee, and praise Thy glorious name.

Minister: But who am I, and what is my people, that we should be able to offer so willingly after this sort?

People: For all things come of Thee, and of Thine own have we given Thee.

Minister: For we are strangers before Thee, and sojourners, as were all our fathers:

People: Our days on the earth are as a shadow, and there is none abiding.

Minister: O Lord our God, all this store that we have prepared to build Thee an house for Thine holy name cometh of Thine hand, and is all Thine own.

People: I know also, my God, that Thou triest the heart, and hast pleasure in uprightness.

Minister: As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy Thy people, which are present here, to offer willingly unto Thee.

People: O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of Thy people, and prepare their heart unto Thee.

Minister and People: Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then let the Minister read

THE SCRIPTURE LESSON.

¶ *The following may be used:*

I CORINTHIANS 3:1-15

¶ *Or this:*

I PETER 2:1-10

¶ *Then let the Minister or one of the other Officers offer*

A PRAYER.

¶ *Then may follow*

AN ADDRESS.

¶ *The Address may be preceded or followed by a call for an Offering, in subscriptions and cash, for the building, but caution should be exercised that the raising of funds is not conducted after the model of the auction block. As many pledges as possible should be secured beforehand. The Offering should be approached in the spirit of Prayer. Cards should be distributed, amounts may be called out, but not the names of the givers. Then the plate may be passed for those who may prefer to give without making pledges.*

¶ *Then let the People stand up and sing*

A HYMN.

¶ *Then may follow*

THE LAYING OF THE CORNER-STONE.

¶ *The presiding Minister may make the announcement, stating what articles are deposited in the box and so forth. The laying of the Stone may be done by the Minister, the Officers of the Church assisting; or by the Children of the Sunday-school, each carrying a flower, and putting the Stone into place at the direction of the builder. When the Stone has been put into place, the Children may march by the Stone, placing their flowers upon it.*

¶ *Then the presiding Minister may say,*

IN obedience to the divine commandment not to forsake the assembling of ourselves together, we have laid this Corner-Stone for a house to be erected here under the name of....., and to be a place of worship to God, through Jesus Christ our Lord.

¶ *Then shall the Minister say,*

Let us pray.

¶ *And let him offer*

A PRAYER.

¶ *After this Prayer of Thanksgiving for God's blessing on the work thus far, and petition for blessing upon all givers to and workmen on the building, the People may join in the Lord's Prayer.*

¶ *Then let the Minister pronounce*

THE BENEDICTION.

NOW unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. *Amen.* (*Jude 24, 25.*)

AN ORDER FOR
THE DEDICATION OF A CHURCH

¶ *The congregation being assembled, the presiding Minister may begin the Service with*

A CALL TO WORSHIP.

¶ *Then let the People stand up and sing*

A HYMN.

¶ *Then let the Minister lead them in reading responsively the following Psalm ;*

¶ *Or, if desired, the Ministers taking part in the Service may enter at the door, where they may be received by the Officers of the Church, and proceed with them up the aisle, reading responsively the following Psalm, the presiding Minister leading :*

THE earth is the Lord's, and the fulness thereof;
the world, and they that dwell therein.

For He hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord? or who shall stand in His holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

This is the generation of them that seek Him, that seek thy face, O Jacob.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord of hosts, He is the King of glory. (*Psalm 24.*)

¶ *Then let the People stand up and sing*

THE GLORIA PATRI.

GLORY be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then let one of the Ministers read*

THE SCRIPTURE LESSON.

¶ *One of the following may be used:*

I CORINTHIANS 3

EPHESIANS 2

REVELATION 21

¶ *Then, the People bowing down, let another of the Ministers offer*

THE GENERAL PRAYER.

¶ *Then let the Choir or the People sing*

AN ANTHEM OR HYMN.

¶ *Then let the presiding Minister make*

THE ANNOUNCEMENTS FOR THE DAY.

¶ *And announce*

THE REGULAR OFFERING.

¶ *Then let the Minister preach*

THE SERMON.

¶ *Then let the People stand up and sing*

A HYMN.

¶ *At this time the presiding Minister may make announcement of the work that has brought the building to completion. If any appeal for funds is to be made, it may be made at this time, but caution should be exercised that the raising of funds is not conducted after the manner of the auction room. As many pledges as possible should be secured beforehand. The Offering should be approached in the spirit of prayer. Cards should be distributed through the audience, amounts may be called out, but not the names of the givers. Then the plate may be passed for those who may prefer to give without making pledges.*

¶ *Then let the People stand up and sing*

A HYMN.

¶ *Then the presiding Minister may announce the results of the Offering, or have one of the Officers of the Church to do so, after which the presiding Minister and the People, standing, may say,*

Minister: Forasmuch as God has prospered the building of this house erected to the glory of His Name, and now brought to completion, I do declare this house duly open and set apart for the worship of God and the service of man, in prayer and song, in the ministry of the Gospel and in the administration of the ordinances of the Christian religion, and in the promotion of missions, evangelism, righteousness, and peace in the world, and unity, holiness, and brotherly love in the Church of God.

Minister and People Together: We, now, the people of this Church and congregation, compassed about with a great cloud of witnesses, grateful to God for our heritage in Christ and His Church, and looking unto Him who is the Author and Finisher of our faith, do dedicate ourselves anew to the worship of God in this place and to the constant service of men.

¶ *Then let the Minister say,*

Let us pray.

¶ *And, the People standing, let him lead them in*

A PRAYER.

¶ *At the close of this Prayer of Thanksgiving, especially for this place of worship, of reconsecration of lives, and of petition for grace in a larger service, the People may join in the Lord's Prayer.*

¶ *Then let the Minister pronounce*

THE BENEDICTION.

NOW unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. (*Ephesians 3:20, 21.*)

AN ORDER
FOR A RETREAT

¶ *In the busy rush of life it will be found helpful both for Ministers and Laymen to go apart occasionally for a whole day, or several days, for Meditation and Prayer. The soul needs it and the practice is in conformity with a custom as old as mankind. A monthly Retreat is a good practice. It is also good for one to go apart often to spend a day alone in Meditation and Prayer.*

¶ *The place should be one in which there is quiet; and the group should be carefully selected. Better results follow when the group is interdenominational. Corporate thinking and corporate praying are the most effective methods of progress.*

¶ *The Leader may begin the Retreat by reading one or more of the following Sentences of Scripture:*

PSALM 107:1, 2, 8.

O GIVE thanks unto the Lord, for He is good: for His mercy endureth for ever.

Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy.

Oh that men would praise the Lord for his goodness, and for His wonderful works to the children of men!

PHILIPPIANS 4:6.

BE careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

ROMANS 8:26, 27.

THUS also the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit itself intercedes for us with sighs beyond words. And He who searches hearts

knows what is the mind of the Spirit, because He intercedes for the holy according to the will of God. (*Riverside New Testament.*)

ROMANS 8:34.

IT is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

I JOHN 5:14, 15.

AND this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.

MATTHEW 14:23.

AND when He had sent the multitudes away, He went up into a mountain apart to pray: and when the evening was come, He was there alone.

MARK 1:35.

AND in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed.

MATTHEW 6:6.

BUT thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

JOHN 15:8.

HEREIN is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

¶ *It is appropriate that the Service should begin, following the opening Sentences, with the observance of the Lord's Supper, in which the Ministers of different Communions officiate together.*

Then the Service may proceed as follows:

A HYMN.

THE SCRIPTURE LESSON.

A PRAYER.

A HYMN.

AN ADDRESS.

¶ *Following the Address there may be a period of thirty minutes or more of silent Prayer. The committee should prepare on slips of paper suggestions for Prayer to be placed in the hand of each Person, such as the following:*

SUBJECTS FOR SILENT PRAYER.

FOR KNOWLEDGE OF GOD.

This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent. (*John 17:3.*)

He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? (*John 14:9.*)

FOR THE WILL OF GOD TO HAVE CONTROL OF OUR DAILY LIVES AND TO PREVAIL IN OUR SPIRITUAL CONFLICTS AND TEMPTATIONS.

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. (*I John 2:16, 17.*)

FOR FORGIVENESS OF PERSONAL SINS.

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (*I John 1:9.*)

FOR AN UNDERSTANDING OF LOVE AS DESCRIBED IN
I CORINTHIANS 13.

I may speak with the tongues of men and of angels, but if I have no love, I am a noisy gong or a clanging symbol; I may prophesy, fathom all mysteries and secret lore, I may have such absolute faith that I can move hills from their place, but if I have no love, I count for nothing; I may distribute all I possess in charity, I may give up my body to be burnt, but if I have no love, I make nothing of it. Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated. *never resentful*; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears. As for prophesying, it will be superseded; as for 'tongues,' they will cease; as for knowledge, it will be superseded. For we only know bit by bit, and we only prophesy bit by bit; but when the perfect comes, the imperfect will be superseded. When I was a child, I talked like a child, I thought like a child, I argued like a child; now that I am a man, I am done with childish ways. At present we only see the baffling reflections in a mirror, but then it will be face to face; at present I am learning bit by bit, but then I shall understand, as all along I have myself been understood. Thus 'faith and hope and love last on, these three,' but the greatest of all is love. (*Moffatt.*)

¶ *Then the Leader, or one or more Persons called upon by him, may offer*

A PRAYER.

¶ *Then let the Leader pronounce*

THE BENEDICTION.

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the

sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is wellpleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. *Amen.* (*Hebrews 13:20, 21.*)

¶ *The afternoon Service may be similar to the morning Service, including an Address and suggestions for silent Prayer and several Prayers following the period of silent Prayer.*

ORDERS FOR SPECIAL DAYS

SPECIAL SEASONS

As moral and educational influences, holy days and holidays are of inestimable value.

EDWARD M. DEEMS. *Holy Days and Holidays.*

CHRISTMAS DAY

¶ *Christmas Day is observed in commemoration of the birth of Christ, and should be kept not as a day of worldly amusement and indulgence but as a day of spiritual joy and worship. The Service of this day may emphasize good-will among nations and brotherhood among men. The World Alliance for International Friendship through the Churches has named the Sunday nearest Christmas Day as Peace Sunday.*

¶ *The Lessons suggested are both for Christmas Day and for Christmas Sunday.*

SCRIPTURE LESSONS:

LUKE 2:8-20

MATTHEW 2:1-12

JOHN 1:1-18

PRAYER.

O GOD our Father, who at this season didst send down Thy Son to be born into flesh, Thou whom the innumerable company of the heavenly host did praise, saying, "Glory to God in the highest, on earth peace, good-will toward men," grant that the kingdoms of the world may be joined together in amity; send forth among all men friendship and reconciliation. Let them forgive whose brethren have offended, and let them repent who have offended their brethren, that so we, Thy children upon earth, may be gathered into one united family, concordantly praising Thee and blessing Thee for the great redemption which Thou for all hast wrought. Grant this prayer, O heavenly Father, for the sake of Christ Jesus our Saviour. *Amen.*

—Original source not found.

EDUCATION SUNDAY

¶ *Some Sunday in January may be observed in the interest of the cause of Education, and may be made a day of Prayer for Students and for Institutions of Learning, and also an occasion for emphasizing the necessity of uniting and interdenominationalizing Church Schools and Colleges that they may be more effectively Christian. Gifts and Offerings may be made on that day for Schools and Colleges.*

SCRIPTURE LESSONS:

II TIMOTHY 2:1-15

PROVERBS 4:5-13; 3:13-23

PRAYER.

O LORD, we pray Thee to bless and prosper the cause of education. Bless the boys and girls who are in school, and the young men and women in colleges and universities. Guide them into the knowledge of Thy truth and teach them to do Thy will. Bless all teachers and enrich their lives with the knowledge of Christ. Bless the colleges and educational institutions that they may be centers of sound learning and true light, in the Name of the great Teacher, Jesus Christ. Amen.

THE LENTEN SEASON

¶ *For many centuries the Lenten Season has been observed by at least four-fifths of Christendom as a period of self-examination, penitence, prayer, and special devotion, in view of the terrible reality of sin, and the need of earnest prayer and struggle against it. During these forty days before Easter special effort may be given to Christian instruction and evangelism.*

¶ *The Lenten Season begins on Wednesday, forty days before Easter Sunday. The Mid-week Service nearest that day may be a special Service of penitence and consecration.*

SCRIPTURE LESSONS:

I JOHN 1:1-10

LUKE 3:1-18

MATTHEW 4:1-11

COLOSSIANS 3:1-17

PRAYER.

ALMIGHTY and everlasting God, who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent, create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

—*The Book of Common Prayer.*

PALM SUNDAY

¶ *The Sunday next before Easter is observed in commemoration of Christ's Triumphal Entry into Jerusalem. The Services of Palm Sunday may emphasize the right of Christ to rule in righteousness in the affairs and relationships of mankind.*

SCRIPTURE LESSONS:

MARK 11:1-11

MATTHEW 21:1-11

LUKE 19:29-40

JOHN 12:12-19

PRAYER.

O LORD, our most gracious Redeemer and King, dwell and reign within us, take possession of us by Thy Spirit, and reign where Thou hast the right to reign, and spread Thy kingdom throughout the world; through Jesus Christ our Lord. *Amen.*

—FATHER JOHN OF THE RUSSIAN CHURCH.

MONDAY BEFORE EASTER

¶ *The week of Palm Sunday to Easter is observed in commemoration of Christ's Last Week before His Crucifixion.*

¶ *The meetings of the week may emphasize the deepening of the spiritual life of the members of the Church and the conversion of souls to Christ. Monday of the Last Week has been called the Day of Authority. The events of the day are recorded in the following*

SCRIPTURE LESSONS:

MARK 11:12-19

MATTHEW 21:12-22

LUKE 19:41-48

PRAYER.

O GOD, who hast brought us to this holy time, wherein we renew the memory of our Redeemer's passion, hear us, we beseech Thee, and enable us to observe it in the spirit of holiness and piety, of humility and penitence, of love, and adoration and gratitude. Grant that His sufferings may show us

the grievousness of sin, and the punishment due to it, while they give us comfort in showing to us the ground of our hope. That so, putting our whole trust in Him, who is the sacrifice and ransom for our sin, we may enter into the fellowship of His sufferings, and dying unto the world, may live evermore with Him, our Saviour and Redeemer, even Jesus Christ Thy Son our Lord. *Amen.*

—H. STOBART, 19TH CENTURY.

TUESDAY BEFORE EASTER

¶ *Tuesday of the Last Week has been called the Day of Conflict.*

SCRIPTURE LESSONS:

MARK 11:20-33

MARK 12:28-34

MATTHEW 21:23-46

LUKE 21:1-9

JOHN 12:20-36

PRAYER.

O LORD, who didst wither with a word the tree created to bear fruit but bearing none, grant that being moved in time by Thy most gracious warning and reproofs, we may be wholly converted unto Thee, and bring forth fruits meet for repentance; for Thine own merits' sake, O our Lord and Saviour. *Amen.*

—W. E. SCUDAMORE, A. D. 1850.

WEDNESDAY BEFORE EASTER

¶ *The Gospels seem to contain no record of the events of this day. It has been supposed that Christ spent the day resting at the Bethany Home.*

SCRIPTURE LESSONS:

MATTHEW 26:6-16

MARK 14:3-11

PRAYER.

O GOD, heavenly Father, who to redeem us didst deliver up Thine only Son to be betrayed by one of His disciples and sold to His enemies, take from us, we beseech Thee, all covetousness and hypocrisy, and so help us, that loving Thee and Thy truth above all things, we may remain steadfast in our faith even unto the end, and cleaving to Thee with all our hearts, may at last attain to the inheritance of the saints in light; through Him who ever liveth to make intercession for us, Jesus Christ our Lord. Amen.

—Daily Services.

THURSDAY BEFORE EASTER

¶ *Thursday of the Last Week was Christ's Last Day with His disciples, closing with the Passover, the Lord's Supper, and the Intercessory Prayer.*

¶ *The Lord's Supper may be observed on this day, preferably in the evening, that being the time when the Supper was instituted by our Saviour.*

SCRIPTURE LESSONS:

MATTHEW 26:17-29

MARK 14:12-42

LUKE 22:14-46

JOHN 13:1-36

JOHN 17:1-26

PRAYER.

O LORD, do Thou, in Thy great mercy, keep us from forgetting what Thou hast suffered for us in body and soul. May we never be drawn by the

cares of this life from Jesus our Friend and Saviour, but may we daily live closer to His Cross. Above all, would we ask Thee to fill us with the Holy Ghost; through Jesus Christ. *Amen.*

—HEDLEY VICARS, A. D. 1826.

FRIDAY BEFORE EASTER

¶ *This was the Day of the Cross. Friday before Easter is kept in commemoration of Christ's Crucifixion. A special Service of Meditation and Prayer may be held from twelve o'clock to three o'clock. (See Luke 23:44.)*

SCRIPTURE LESSONS:

LUKE 23:33-49

MATTHEW 27:27-56

MARK 15:1-41

JOHN 19:1-37

PRAYER.

ALMIGHTY God, who of Thy great love to man, didst give Thy dearly beloved Son to die for us upon the Cross as at this time, grant us grace ever to bear in mind His most precious sufferings and death, and to deny ourselves and to take up our cross and follow Him. May we die unto sin, and crucify the flesh with the affections and lusts thereof. Give unto us a living faith in our Redeemer and a thankful remembrance of His death. Help us to love Him better for His exceeding love to us, and grant that our sins may be put away, and nailed to the Cross, and buried in His grave, that they may be remembered no more against us; through the same, Thy Son, Jesus Christ our Lord. *Amen.*

—WALSHAM HOW, A. D. 1823.

SATURDAY BEFORE EASTER

¶ *Saturday was the Day in the Tomb, and of the Watch at the Sepulchre.*

SCRIPTURE LESSONS:

LUKE 23:50-56

MATTHEW 27:62-66

ISAIAH 53

PRAYER.

O LORD, who dost wash out our offences, do Thou comfort us who faithfully call upon Thee; and, we beseech Thee, that Thou wouldest blot out our transgressions, and restore us from death to the land of the living; through Christ our Lord. *Amen.*

—*Sarum Breviary*, A. D. 1085.

EASTER SUNDAY

¶ *Easter Sunday is observed in joyful commemoration of Christ's Resurrection. The theme of the day is "Christ is Risen."*

¶ *The Services of the day may emphasize the presence of the living Christ and the assurance of immortality.*

SCRIPTURE LESSONS:

MARK 16

MATTHEW 28

LUKE 24

JOHN 20

I CORINTHIANS 15

PRAYER.

O GRACIOUS Lord, who as at this time didst raise Thy Son Jesus Christ with power from the grave, raise us up, we beseech Thee, from the death of sin to the life of righteousness. Revive our faith, and make us followers of Him who hath taken away the "sin of the world; who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life." Hear us, O merciful Father, we pray Thee, for the sake of our risen Saviour, to whom, with Thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

—WILLIAM BOYD CARPENTER, 19TH CENTURY.

NOW unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. *Amen.*

—PAUL, A. D. 65.

ASCENSION DAY

¶ *The fortieth day after Easter is observed in commemoration of Christ's Ascension, which is the completion of the triumph of His Resurrection and the beginning of His mediatorial reign. The Services of the day may emphasize world evangelism and may have for their theme "the world for Christ." The Sunday after Ascension Day may also be so observed.*

SCRIPTURE LESSONS:

ACTS 1:1-11

MATTHEW 28:16-20

MARK 16:14-20

PRAYER.

O GOD, who by Thy Son Jesus Christ didst charge Thine apostles to preach the gospel to every creature, prosper, we pray Thee, all missions of Thy Church. Send forth labourers into Thy vineyard, and bestow upon them all things needful for their work. Grant them wisdom in all difficulties, help in trouble, the sense of Thy presence in loneliness, and, if it be Thy will, visible success after labour, that Thy Holy Name may be glorified; through Jesus Christ our Lord and Saviour. *Amen.*

—GUILD OF ST. PAUL.

PENTECOST SUNDAY

- ¶ *Pentecost Sunday, the fiftieth day after Easter, is observed in commemoration of the Descent of the Holy Spirit on the Church. Being the birthday of the Church its observance is of very early origin.*
- ¶ *Pentecost Sunday was named by the Association for the Promotion of Christian Unity in 1917, and again by the General meeting of the World Conference on Faith and Order in 1920, as a day to be observed in all countries with Sermons, Prayers, and Offerings for Christian Unity.*

SCRIPTURE LESSONS:

ACTS 2:1-18, 36-42

EPHESIANS 4:1-16

PRAYER.

O GOD, who wast pleased to send on Thy disciples the Holy Spirit in the burning fire of Thy love, grant to Thy people to be fervent in the unity of faith, that, abiding in Thee evermore, they may be found both steadfast in faith and active in work; through Jesus Christ our Lord. *Amen.*

—*Gelasian Sacramentary, A. D. 494.*

CHILDREN'S DAY

¶ *Some Sunday in June, usually the first or second, may be observed as Children's Day in both Sunday-school and Church. The Service of the day may emphasize the principles of Christian nurture and child welfare.*

SCRIPTURE LESSONS:

MATTHEW 18:1-6

MARK 10:13-16

PRAYER.

O THOU great Father of the weak, lay Thy hand tenderly on all the little children on earth and bless them. Bless our own children, who are life of our life, and who have become the heart of our heart. Bless every little child-friend that has leaned against our knee and refreshed our soul by its smiling trustfulness. Be good to all children who long in vain for human love, or for flowers and water, and the sweet breast of Nature. But bless with a sevenfold blessing the young lives whose slender shoulders are already bowed beneath the yoke of toil, and whose glad growth is being stunted forever. Suffer not their little bodies to be utterly sapped, and their minds to be given over to stupidity and the vices of an empty soul. We have all jointly deserved the millstone of Thy wrath for making these little ones to stumble and fall. Grant all employers of labour stout hearts to refuse enrichment at such a price. Grant to all the citizens and officers of states which now permit this wrong the grace of holy anger. Help us to realize that every child of

our nation is in very truth our child, a member of our great family. By the holy Child that nestled in Mary's bosom; by the memories of our own childhood joys and sorrows; by the sacred possibilities that slumber in every child, we beseech Thee to save us from killing the sweetness of young life by the greed of gain. *Amen.*

—WALTER RAUSCHENBUSCH. *Prayers of the Social Awakening.*

CITIZENSHIP SUNDAY

¶ *The first Sunday in July may be observed as Citizenship Day. The Service of the day may emphasize the principles of Christian liberty and good citizenship, and may seek to encourage friendly feelings among and toward those of different race and nationality living in our country.*

SCRIPTURE LESSONS:

EPHESIANS 2:11-22

ACTS 17:16-31

PRAYER.

O THOU great Champion of the outcast and the weak, we remember before Thee the people of other nations who are coming to our land, seeking bread, a home, and a future. May we look with Thy compassion upon those who have been drained and stunted by the poverty and oppression of centuries, and whose minds have been warped by superstition or seared by the dumb agony of revolt. We bless Thee for all that America has meant to the alien folk that have crossed the sea in the past, and for all the patient strength and God-fearing courage with which they have enriched our nation. We rejoice in the millions whose life has expanded in the wealth and liberty of our country, and whose children have grown to fairer stature and larger thoughts; for we, too, are the children of immigrants, who came with anxious hearts and halting feet on the westward path of hope.

We beseech Thee that our republic may no longer fail their trust. We mourn for the dark sins of past and present, wherein men who are held in honour among us made spoil of the ignorance and helplessness of the strangers and sent them to an early death.

In a nation dedicated to liberty may they not find the old oppression and a fiercer greed. May they never find that the arm of the law is but the arm of the strong. Help our whole people henceforth to keep in leash the cunning that would devour the simple. May they feel here the pure air of freedom and face the morning radiance of a joyous hope.

For all the oppressed afar off who sigh for liberty; for all lovers of the people who strive to break their shackles; for all who dare to believe in democracy and the kingdom of God, make Thou our great commonwealth once more a sure beacon-light of hope and a guide on the path which leads to the perfect union of law and liberty. *Amen.*

—WALTER RAUSCHENBUSCH. *Prayers of the Social Awakening.*

LABOUR SUNDAY

¶ *The Sunday before Labour Day, the first Monday in September, may be observed in the interest of harmony and good-will in industry. The Services of the day may emphasize the Golden Rule.*

SCRIPTURE LESSONS:

MATTHEW 20:1-16

MATTHEW 7:7-14

PRAYER.

O GOD we pray Thee to strengthen the hands of all who toil. Inspire us all with a sense of the worth and dignity of work. Let none of us love ease or be willing to live by the sweat of another's brow, while we are able to live by the sweat of our own. Give the spirit of wisdom and grace to all who employ and control the labour of their fellow men and also to all who in the world's work labour under the direction of others. Remember especially the women and children in industry, and save them. Govern and direct, we beseech Thee, the division of the fruits of industry that each may receive his portion in due season, according as "the labourer is worthy of his hire," in the name of the Carpenter of Nazareth, Jesus Christ our Lord. *Amen.*

RALLY DAY

¶ *Some Sunday in October, preferably the first or second, may be observed as general Rally and Promotion Day in the Sunday school and as Sunday school Day in the Church.*

¶ *The Services of the day may emphasize the importance of the Sunday-school and of better Sunday-school methods, and may call for the enlistment of workers and teachers.*

SCRIPTURE LESSONS:

PROVERBS 22:6

EPHESIANS 6:1-4

II TIMOTHY 2:1-15

PRAYER.

O GOD, we thank Thee for the Sunday-school and for all the fruits it has borne in the life of the Church and of the world. We bless Thee for those who have been our teachers, from whom we have learned the word of truth and life. We pray that Thy blessing may continue to rest upon the work of our Sunday-school and of all Sunday-schools. Raise up teachers and workers, we beseech Thee, through whose labours the work may go on. Bless all the members of the school, and help us all to learn of Christ, for His Name's sake. *Amen.*

BIBLE SUNDAY

¶ *One Sunday each year, usually in the latter part of November, is observed as Bible Sunday. Literature may be obtained from the American Bible Society, Bible House, New York City. The purpose of this Society is "to encourage the wider circulation of the Holy Scriptures without note or comment." Its work is that of translation into the languages and dialects of the world, publication in convenient styles at lowest cost, and distribution by gift and by sale without profit. It is supported by voluntary contributions. Offerings should be taken in Churches and Sunday-schools for this work.*

SCRIPTURE LESSONS:

PSALM 119:105

PSALM 19:7-14

II TIMOTHY 3:14-17

PRAYER.

O GOD, we thank Thee for Thy word of truth and life. Teach us, we beseech Thee, the way of Thy commandments, and give us understanding in Thy truth. Establish Thy word unto Thy servants and help us to keep Thy law continually. Bless, we pray, every agency of the publication of Thy word, that the light of Thy truth may shine upon the pathway of every people of every tongue and nation, in the Name of Christ. *Amen.*

THANKSGIVING DAY

¶ *Thanksgiving Day is observed in gratitude to God for the blessings of the year and for our national prosperity. The Services of the day should recognize God as the righteous Ruler of our nation and of all nations.*

SCRIPTURE LESSONS:

PSALM 65

PSALM 67

PRAYER.

O LORD, be merciful to us and bless us. As Thou hast made our nation mighty in this world, so make it a source of wisdom and truth, of order and sanctity, to all who come under its influence. Let Thy light pass from clime to clime and enlighten us all. Let Thy truth be our truth. Let Thy truth be known widely upon earth, and distant nations glorify Thy Name. Unite us all, as Thy children, in Thy common blessing, while we celebrate Thee, the divine Creator and sole Governor, revering Thy Name and obeying Thy laws. Let the knowledge of Thy righteousness redound to general good-will, and charity unfeigned reign in all our hearts. The Lord bless us and keep us, the Lord cause His face to shine upon us and give us His peace; through Jesus Christ our Lord. *Amen.*

—FRANCIS W. NEWMAN, A. D. 1805.

SPECIAL PRAYERS

THE NATURALNESS OF PRAYER

Samuel Johnson once was asked what the strongest argument for prayer was, and he replied, "Sir, there is no argument for prayer." One need only read Johnson's own petitions to see that he did not mean by this to declare prayer irrational; he meant to stress the fact that praying is first of all a native tendency. It is a practice like breathing or eating in this respect, that men engage in it because they are human, and afterward argue about it as best they can. As Carlyle stated it in a letter to a friend: "Prayer is and remains the native and deepest impulse of the soul of man."

—HARRY EMERSON FOSDICK. *The Meaning of Prayer.*

SPECIAL PRAYERS

A PRAYER FOR THE GRACES OF THE HOLY SPIRIT

O MERCIFUL God, fill our hearts, we pray Thee, with the graces of Thy Holy Spirit, with love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Teach us to love those who hate us; to pray for those who despitefully use us; that we may be the children of Thee, our Father, who makest Thy sun to shine on the evil and on the good, and sendest rain on the just and on the unjust. *Amen.*

—ANSELM, A. D. 1033.

A PRAYER FOR THE NEEDY

WE beseech Thee, Lord and Master, to be our help and succour. Save those who are in tribulation; have mercy on the lonely; lift up the fallen; show Thyself unto the needy; heal the ungodly; convert the wanderers of Thy people; feed the hungry; raise up the weak; comfort the faint-hearted. Let all the peoples know that Thou art God alone, and Jesus Christ is Thy Son, and we are Thy people and the sheep of Thy pasture; for the sake of Christ Jesus. *Amen.*

—CLEMENT OF ROME, A. D. 90.

A PRAYER FOR AN AWAKENED CONSCIENCE

O SEARCHER of hearts, Thou knowest us better than we know ourselves, and seest the sins which our sinfulness hides from us. Yet even our own conscience beareth witness against us, that we often slumber on our appointed watch; that we walk not always lovingly with each other, and humbly with Thee; and we withhold that entire sacrifice of our-

selves to Thy perfect will, without which we are not crucified with Christ, or sharers in His redemption. Oh, look upon our contrition, and lift up our weakness, and let the dayspring yet arise within our hearts, and bring us healing, strength, and joy. Day by day may we grow in faith, in self-denial, in charity, in heavenly-mindedness. And then, mingle us at last with the mighty host of Thy redeemed for evermore. *Amen.*

- JAMES MARTINEAU, 1805.

A PRAYER FOR THE KINGDOM OF GOD

O CHRIST, Thou hast bidden us pray for the coming of Thy Father's kingdom, in which His righteous will shall be done on earth. We have treasured Thy words, but we have forgotten their meaning, and Thy great hope has grown dim in Thy Church. We bless Thee for the inspired souls of all ages who saw afar the shining city of God and by faith left the profit of the present to follow their vision. We rejoice that to-day the hope of these lonely hearts is becoming the clear faith of millions. Help us, O Lord, in the courage of faith to seize what has now come so near, that the glad day of God may dawn at last. As we have mastered Nature that we might gain wealth, help us now to master the social relations of mankind that we may gain justice and a world of brothers. For what shall it profit our nation if it gain numbers and riches, and lose the sense of the living God and the joy of human brotherhood?

Make us determined to live by truth and not by lies, to found our common life on the eternal foundations of righteousness and love, and no longer to prop the tottering house of wrong by legalized cruelty and force. Help us to make the welfare of all the supreme law of our land, that so our commonwealth may be built strong and secure on the love of all its citizens. Cast down the throne of Mammon who ever grinds the life of men, and set up Thy throne, O Christ, for Thou didst die that men might

live. Show Thy erring children at last the way from the City of Destruction to the City of Love, and fulfil the longings of the prophets of humanity. Our Master, once more we make Thy faith our prayer: "Thy kingdom come! Thy will be done on earth!" *Amen.*

—GEORGE MATHESON. *The Representative Men of the Bible.*

A PRAYER ON PASSING OUR BLESSINGS TO OTHERS

LORD, let me not forget Thy share in life's garden! Let me remember to make all its fruit "fruit of the spirit"! Let me not ask only if the tree is good for food, or pleasant to the eyes, or a source of human dignity; let me inquire also if it can minister to love! If I forget that, I am not just to Thee; I am stealing Thy part of the fruit. Thou hast not denied to me the human side of the garden. Thou hast allowed me to seek the food; Thou hast permitted me to see the beauty; Thou hast authorized me to feel the dignity. But is there to be no share for Thee—for love! Am I never to ask how this fruit shall pass from my hand into another hand! Am I never to ponder how I shall send it down the ages! Am I never to inquire whether it can gladden parched lips or cheer the couch of an invalid! If not, I am stealing the fruit from Thee. I say the tree is pleasant to my sight; it is well; Thou wouldst not have it otherwise. But am I never to consider the lane and alley! Am I never to ask whether the green leaf can be brought to weary eyes, to hearts that are strangers to the leisure hour! If not, I am stealing the leaf from Thee, robbing the orchard on the side of love. Make me just to Thy vineyard, O Lord! Shall all my prayers be for Eschcol! Shall I have no palms for Elim! Shall I have no tree for the waters of Marah! Shall I have no manna for my brother's desert! Shall I have no leaves whose mission is the healing of the nations! Then Eden itself to me will be Paradise lost. *Amen.*

—GEORGE MATHESON. *The Representative Men of the Bible.*

A PRAYER ON THE FATHER'S OWNERSHIP OF ALL SOULS

ALMIGHTY God, we thank Thee for the word of the olden time which tells us that all souls are Thine. Yea, respond our souls, all souls are Thine. Thou art their Creator, Father, Guardian, Teacher, Redeemer, and their Everlasting Refuge and Home. From Thee they came; to Thee they return. All souls of every age and nation are Thine. The souls of the good and the bad are Thine. In the feebleness of infancy, and in the feebleness of age; in light and darkness; from the first moment of conscious existence to the last moment of their sojourn in these houses of clay—all souls are Thine. In their searchings after Thee, and in their departures from Thee; in their wisdom, purity, obedience, and peace; in their folly, waywardness, rebellion, and trouble—all souls are Thine. Thine whether they know Thee or know Thee not. Thine in whatever degree they have acknowledged Thy ownership, or refused to acknowledge it. Thine whether in the body or out of the body; Thine in this world and in all worlds. All souls are Thine: Thine to protect, to help, to lead, to teach, to rule, to redeem: Thine to make Thine in free and glad submission and obedience: Thine to confess Thy sway, to reflect Thine image, to do Thy will.

Everlasting Father, we commend our souls and the souls of all our brethren to Thy keeping. In Thy merciful and faithful care are the souls of the living and the dead; and all are safe with Thee, and safe for ever. Thou canst do Thy children no harm. Sustain and comfort with these holy trusts and hopes every doubting and every sorrowing heart. And take these souls of ours which Thou hast made for Thyself. We give Thee back Thine own. Help their weakness; enlighten their darkness; keep them in the knowledge and love of Thee; let them grow in Thy grace and in the beauty of holiness. Thine they are in right; make them Thine in character;

Thine in life and in death; Thine now and Thine for ever. We ask it for Thy Name's sake and the glory of Thy love revealed in Jesus Christ our Lord. *Amen.*

—JOHN HUNTER. *Devotional Services.*

A PRAYER ON THE STRIFE BETWEEN THE SOUL AND SENSE

ALmighty God! Thou who art the Life of all life, who hast made man from the dust, and Thyself hast breathed into him the breath of life, help us in the strife between the soul and sense, between the earthly and that which is divine. When the lower life within us seeks to join itself to the dust whence it came, then, in that, the soul's sore need, good Lord, deliver us! And when that which is heavenly in us, conscious that its origin is in Thee, strives to raise itself from these fetters of flesh, do Thou, Lord God, draw us gently, mightily towards Thyself. And this we do ask, in the name of Christ Jesus our Lord. *Amen.*

—GEORGE DAWSON. *Prayers.*

A PRAYER ON ENTERING THE NEW YEAR

ALmighty God, the unfailing source of light and mercy, who hast brought us to the beginning of this year, and art sparing us to love Thee and to keep Thy commandments; prepare us, we beseech Thee, for the coming days. Let Thy grace enlighten our darkness, and strengthen our weakness. Help us to forget the sins and sorrows of the past, cherishing only the wisdom and the humility they may have taught us. Inspire us with new purposes and new hopes. Deepen within our hearts the love of truth and goodness. Renew in us the life of that which alone makes life worth living. Enable us to discern the solemn meaning of these earthly days, and the high and sacred purpose for which they are given.

Suffer us not to be unfaithful to Thee. Thou hast richly blessed us hitherto: still lead us by Thy hand: still admonish and guide us by Thy Spirit; and leave us not to ourselves, Thou good Shepherd of the sheep. Let not our sin take from us the thought that we are Thine. Let not the sorrow and weariness of life nor the darkness and mystery of the world rob us of our faith in Thee. Whatever light may shine or shadow fall, keep us in the fellowship of those who trust and obey Thee, and in the love and service of Jesus Christ our Lord. *Amen.*

—JOHN HUNTER. *Devotional Services.*

A PRAYER ON BECOMING FISHERS OF MEN

O MASTER of Thy disciples, who, at the sea of Galilee, didst cast Thy net for souls, bringing four fishermen into the captivity which set them free, and sending them forth to fetch men to the eternal shore, for life and not for death; we ask to have our part in this great work. Give to us the eye to see the soul which hides itself. Then give to us the word that wins it. In every man may we behold God's son, and call him forth, till all the waves of this troubled world shall have no power to hold him back from Thee. So, when this age is past, and when again Thou standest by the sea at the morning watch and callest us to bring what we have caught, may souls that we have won live in Thine everlasting light, O Christ our Master and our Saviour. *Amen.*

—CORNELIUS B. SMITH. *Leaflet.*

A PRAYER ON THE RESPONSIBILITY OF THE PREACHER

O GOD, our Father, who hast called us to be prophets, and who showest to them that love Thee the things that were and the things that are and the things that shall be hereafter; before

we dare to speak of Thee to others, reveal Thyself to us. Breathe into our hearts the mysteries which no man can learn except by prayer. Take every faculty which Thou hast given and make it servant to every trust which Thou dost reveal. Give us Thy message, save us from our own; then help us to utter, without fear and without favour, each word of Thine. Give us grace so to preach that we may build, not destroy; guide, not bewilder. And add, O God, Thy gift of sympathy, without which no man can be Thy prophet. Give us power with souls. Help us to forget ourselves in remembering Thee. O Spirit of Holiness, inflame our hearts and inspire our lips, for the sake of Christ our Lord. *Amen.*

—CORNELIUS B. SMITH. *Leaflet.*

A PRAYER ON THE DAILY CARE OF PASTORS

ALmighty God, who hast sent us to be shepherds of Thy flock, guide us to Thy still waters. Show us where Thou feedest souls. Never may hearts that hunger, coming to us, depart unfed. Make us faithful leaders of Thy sheep, going before them, finding their pastures, meeting their dangers, and, if need be, laying down our lives for their sakes. Give us the patience which goes forth in long quest for wanderers. Teach us how to bear the weight of those that are torn and bruised, and to bring them home, blessed Lord, to Thy flock, that they may be saved by our good Shepherd, Jesus Christ. *Amen.*

—CORNELIUS B. SMITH. *Leaflet.*

A PRAYER ON PERSONAL RESPONSIBILITY

O LORD our only Saviour, we cannot bear alone our load of responsibility: upbear us under it. We look without seeing unless Thou purge our sight: grant us sight. We read without comprehending

unless Thou open our understanding: give us intelligence. Nothing can we do unless Thou prosper the work of our hands upon us: oh prosper Thou our handiwork. We are weak: out of weakness make us strong. We are in peril of death: come and heal us. We believe: help Thou our unbelief. We hope: let us not be disappointed of our hope. We love: grant us to love much, to love ever more and more, to love all, and most of all to love Thee. *Amen.*

—CHRISTINA G. ROSSETTI. *Redeeming the Time.*

A PRAYER FOR THE INCOMPETENT

O LORD, who hast made the small and the great, and carest for all alike, have pity on all who through force of circumstances, or even by their own fault are unequal to the battle of life. Shelter them from degradation and sin, let Thine angels uphold their goings, and bear them from the turmoil and stress of the world to rest in safety in the peace of Paradise; through Jesus Christ our Lord. *Amen.*

—*Sursum Corda.* Arranged by FRERE AND ILLINGWORTH.

A PRAYER FOR THE POOR

O LORD Jesus Christ, who when on earth hadst not where to lay Thine head; have mercy upon all those who are in poverty and distress. Be Thou the comforter of the widow, the father of the orphan, the succour of those in distress, and their wealth in poverty; minister to their bodily necessities; supply their wants while they dwell upon earth; and bring them to that eternal kingdom where there are no tears, neither sorrow nor crying; who livest for ever and ever. *Amen.*

—*Sursum Corda.* Arranged by FRERE AND ILLINGWORTH.

A PRAYER FOR THE RICH

O LORD Jesus Christ, who for our sake didst become poor, we pray Thee to protect them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in Thee, the living God, who givest us richly all things to enjoy. Grant them grace so to use their wealth, that they may do good, and be rich in good works, ready to distribute, and willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life; through Jesus Christ our Lord. *Amen.*

—*Sursum Corda.* Arranged by FRERE AND ILLINGWORTH.

A PRAYER FOR ALL SUFFERERS

O LORD Jesus, have mercy upon all sufferers; grant them continually meditating upon Thy holy life of suffering to realize in weakness the strength of Thy incarnation; in pain the triumph of Thy passion; in poverty the riches of Thy Godhead; in reproach the satisfaction of Thy sympathy; in loneliness the comfort of Thy continual presence; in difficulty the efficacy of Thine intercession; in perplexity the guidance of Thy wisdom. And bring them of Thy mercy, when this suffering life is past, to that glorious kingdom which by Thy suffering Thou didst purchase for all who would take refuge in Thy mediation; who livest for ever and ever. *Amen.*

—*Sursum Corda.* Arranged by FRERE AND ILLINGWORTH.

A PRAYER ON THE CHOICE OF A VOCATION

GUIDE, O Lord, we beseech Thee, all who have to decide upon their future course of life; and give them grace so to follow the indications of Thy providence, that they may live not only to the salvation

of their own souls, but to the advancement of Thy glory, according to the measure of Thy most merciful appointment, and receive Thy blessing in time and in eternity; through Jesus Christ our Lord. *Amen.*

—*Sursum Corda. Arranged by FRERE AND ILLINGWORTH.*

A PRAYER ON HUMILITY

O GRACIOUS Lord Jesus, by Thine inconceivable self-abasement in Thy most holy incarnation: by Thy daily self-abasement in Thy life as a man amongst fellow men: by Thine utter self-abasement through Thy cross and passion: by Thy crowning self-abasement in crucifixion between two malefactors: grant us humility.

Lest we put Thee to an open shame: lest we fall from Thee: lest we never see Thee as Thou art, Thou who art the same yesterday, and to-day, and for ever: grant us humility. *Amen.*

—CHRISTINA G. ROSSETTI. *Redeeming the Time.*

A PRAYER ON FAITHFULNESS

ALMIGHTY Father, we have gone astray like lost sheep; seek us, lest we should not seek Thee. The saddest thing is, that we forget Thy way. When darkness gathers, and we cannot understand Thy way, make us wise to open the book of man's sad story, so that the past may shed its light upon to-day. Day by day dost Thou bring good out of evil. When the present is dreary and dark to us, and we would fain see behind the dark veil of the future, teach us to be quiet, and to have faith, and to do our duty quietly, leaving the issue in Thy hands.

If our work be done in obscurity, and we live with none but God to see or care for us, we will go on

with our little labour with a quiet heart, resting on God. Grant that the tide of life may safely bear us into the haven of eternal rest.

Lift us into nobleness: may we do Thine errands of life faithfully;—they are not ours. Give us the heart of the little child, full of faith and trust. Whether we live softly and at ease, with many eyes upon us, or only seen by the few who love us; whether under the shadow of Thy hand, or in the glare of day; let ours be the quiet spirit that trusts in Thy goodness, confident that what God does is right.

Hear us, pity and pardon us, and guide us by Thy gentle hand, so that the discipline of life being over, we may be worthy to receive the crown immortal. *Amen.*

—GEORGE DAWSON. *Prayers.*

A PRAYER FOR MERCY BECAUSE OF SPIRITUAL NEGLIGENCE

O LORD, in whose hands are life and death, by whose power I am sustained, and by whose mercy I am spared, look down upon me with pity. Forgive me that I have until now so much neglected the duty which Thou hast assigned to me, and suffered the days and hours of which I must give account to pass away without any endeavour to accomplish Thy will. Make me to remember, O God, that every day is Thy gift, and ought to be used according to Thy command. Grant me, therefore, so to repent of my negligence, that I may obtain mercy from Thee, and pass the time which Thou shalt yet allow me in diligent performance of Thy commands, through Jesus Christ. *Amen.*

—SAMUEL JOHNSON (1709-1784.)

MUSIC

THE OFFICE OF MUSIC

All evidence and analogy indicate that the Hebrew song was a unison chant or cantillation, more or less melodious, and sufficiently definite to be perpetuated by tradition, but entirely subordinate to poetry, in rhythm following the accent and metre of the text.

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The principle adopted by the Christian fathers was that of the chant, and Christian music could not begin to move in the direction of modern artistic attainment until, in the course of time, a new technical principle, and a new conception of the relation between music and poetry, could be introduced.

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The office of music is not to suggest concrete images, or even to arouse definite namable sentiments, but rather to intensify ideas and feelings already existing, or to release the mind and put it into that sensitive, expectant state in which conceptions that appeal to the emotion may act unhampered.

- EDWARD DICKINSON. *Music in the History of the Western Church.*

GLORIA PATRI.

H. W. GREATOREX

Glo - ry be to the Fa - ther, and to the

The first system of musical notation for 'Gloria Patri'. It consists of a treble and a bass staff. The treble staff has a key signature of two flats (B-flat and E-flat) and a time signature of 2/2. The melody begins with a half note G4, followed by a half note A4, then a half note B-flat4, and a half note C5. The bass staff provides a harmonic accompaniment with chords. The lyrics 'Glo - ry be to the Fa - ther, and to the' are written below the treble staff.

Son, and to the Ho - ly Ghost; As it

The second system of musical notation. The treble staff continues the melody with a half note D5, a half note E-flat5, a half note F5, and a half note G5. The bass staff continues the accompaniment. The lyrics 'Son, and to the Ho - ly Ghost; As it' are written below the treble staff.

was in the be - ginning, is now, and ev - er

The third system of musical notation. The treble staff continues the melody with a half note A5, a half note B-flat5, a half note C6, and a half note D6. The bass staff continues the accompaniment. The lyrics 'was in the be - ginning, is now, and ev - er' are written below the treble staff.

shall be, world without end; A - men, A - men.

The fourth system of musical notation. The treble staff continues the melody with a half note E6, a half note F6, a half note G6, and a half note A6. The bass staff continues the accompaniment. The lyrics 'shall be, world without end; A - men, A - men.' are written below the treble staff.

ALL THINGS COME OF THEE.

Two staves of music in G major (one sharp). The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are: All things *come* of thee, O Lord,

Two staves of music in G major. The melody continues in the treble clef, and the accompaniment is in the bass clef. The lyrics are: and of thine *own* have we... give - en thee. A-men.

GLORY BE TO GOD ON HIGH. (Gloria In Excelsis.)

H. C. ZEUNER

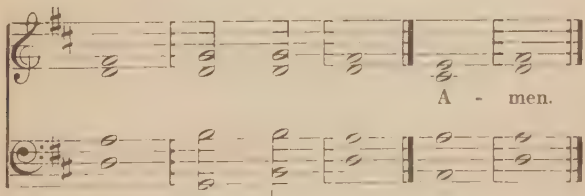
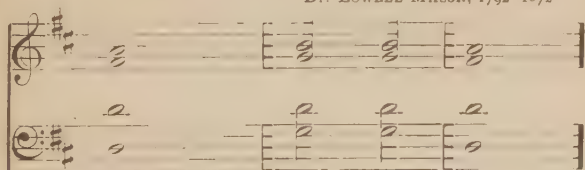
Two staves of music in D major (two sharps) and 2/2 time. The melody is in the treble clef, and the accompaniment is in the bass clef. The lyrics are: 1 Glory be •• to | God on | high, || and on earth •• | peace, good | will towards | men.

1 Glory be •• to | God on | high, || and on earth •• | peace, good | will towards | men.

2 We praise thee, we bless the •• we worship | thee, || we glorify thee, we give thanks •• to | thee for | thy great | glory.

THE LORD IS MY SHEPHERD. (*Dominus Regit Me.*)

Dr. LOWELL MASON, 1792-1872

*Psalm 23.*

- 1 The Lord is my Shep •• herd, I | shall not | want; || he maketh me to lie down in green pastures; he leadeth me beside •• the | still — | waters.
- 2 He restoreth my soul; he leadeth me in the paths of righteousness for •• his | name's— sake. || Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff •• they comfort | me. ||
- 3 Thou preparest a table before me in the presence of mine enemies; thou anointest mine head with oil •• my | cup •• runneth over. || Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house •• of the | Lord for | ever. || A— | men.

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